

GODS Oracle & CHRIST'S Doctrine,  
OR,

The six Principles of Christian Religion:

viz. { Repentance from Dead Works.  
Faith towards God. Th.  
The Doctrine of Baptisms. 4<sup>o</sup> Z. 83.  
Laying on of Hands.  
Resurrection from the Dead.  
Eternal Judgment.

As they were taught and delivered by CHRIST  
and his Apostles, and as they are recorded  
in the Scripture, plainly and fully  
handled, opened and cleared.

With an Answer to eight Questions, presented in a  
Printed Paper to the Congregations about  
Laying on of Hands.

With Objections answered, and that Principle  
cleared to be one of *Christ's* teachings.

---

By *John Griffith* Preacher of the Word of *Christ*.

---

*Let that therefore abide in you which ye have heard  
from the beginning, if that which ye have heard from  
the beginning shall remain in you, ye also shall continue  
in the Son and in the Father. 1 John 2.24.*

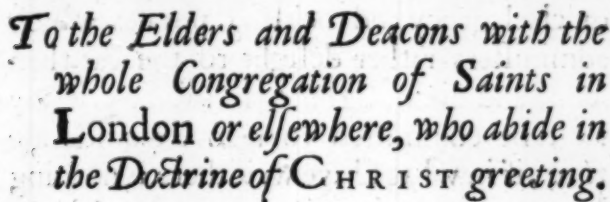
---

L O N D O N,  
Printed, and are to be sold by *Richard Moon* at the  
Seven Stars, and *Samuel Clever* in *Pauls Church-*  
*yard* near the Stone Chappel; and by  
*W. Burden* near *London Stone*. 1655.

Goodrich & Co. Printers Boston







**I** Being many times (Dearly Beloved) importuned by many of you to publish something touching the Principles of *Christian Religion*, have now at last through the goodness of God according to my ability answered your desires, not doubting but through mercy my endeavours may become profitable to you and others, & considering the place the Lord hath been pleased to set me in amongst you, I thereby think my self the more engaged to use all the means I shall be enabled to by the Lord for your stability and confirmation in the Word of *Christ*: I therefore present this ensuing Discourse of your Christian consideration, I knowing none more meet to have the patronage of this my labor than your selves, seeing such as are spiritual amongst ye are able to judge all things. I shall not need I hope to make any Apology touching

the plainness of the Discourse you being rather desirous to bear with that than over much elegancy and tickling phrases which administers rather delight to the ear than sound and divine light to the minde; if any faults be committed your love would hide them, if in what I have writ there is nothing but what is worthy your acceptation, I doubt not but you will embrace it, and make a profitable use of it, and give to God the glory by a holy conversation, going on to perfection, pressing after the mark of the high calling of God in *Christ Jesus*. Brethren its the last times and many false *Christs* and false *Prophets* are risen who deny the Doctrine of *Christ*, and have not God, therefore beware of men; if any bring not the Doctrine of *Christ* receive him not to house, neither bid such a one God speed, for he is an *Antichrist* and denies *Christ* to be come in the flesh. Beloved, those that keep the Word of *Christs* patience, he will keep in the hour of temptation; the time is now a coming wherein your love to *Christ* and faithfulness to his Doctrine will be proved, yea where there will be a manifest difference put between them that serve the Lord, and them that fear him

him not; it is high time therefore to awake and to cast off every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, &c. Remember what our Lord hath said, Whosoever therefore shall be ashamed of me and of my words in this sinfull and adulterous generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with his holy Angels. If ye should be ashamed of *Christ's* Word or his Doctrine he would take it all one as if you were ashamed of him; abide therefore in the Doctrine which ye have heard from the beginning: he that abideth in the Doctrine of *Christ* hath both the Father and the Son. Dearly beloved in the Lord, my Joy and my Crown, I stand fast in the Lord, keeping the traditions of *Christ* and his Apostles as they have been delivered unto you, for such as so do shall at the day of *Christ* be confessed by him; have therefore with *David* respect to all the Commandments of God, and take delight in the Law of the Lord more than in your appointed food. I cannot but rejoyce and give thanks unto the God and Father of our Lord *Jesus Christ* on your behalf, that you have kept the Ordinances of *Christ*, and still do, and I trust in the Lord, whose grace will not be wanting, you still will. O consider the many oppositions you will meet with at every hand, if you are faithfull to *Christ*; but let them not discourage you, but be filled with an holy boldness and resolution to go through all difficulties for *Christ's* sake, yea though you resist unto blood, for as yet you have not resisted unto blood, though your trials and sufferings (some of you) have been many; take heed therefore brethren that ye lose not the things we have

wrote, but that we receive a full reward; we must no doubt through much tribulation enter into the Kingdom of God, a glympse of which Kingdom I have given you in part of that I now present unto you, and have more largely in several publick Discourses. My desire and prayer to God is, that you walk worthy of it, that your part may be in the first Resurrection, for on such the second death hath no power, but they shall be Kings and Priests, and shall reign with *Christ* a thousand years, walk then as children of that Kingdom, putting on bowels of love, compassion, humbleness of minde, long-suffering, forgiving one another, as God for *Christ's* sake hath forgiven you. Be ye followers of God, as dear children walking in love, as *Christ* loved you, and gave himself for you, putting away all strife and debate, division, with all malice. Let the peace of God rule in your hearts. Let your love be without dissimulation, abhor that which is evil, cleave to that which is good, seek peace with all men, and holiness, without which no man shall see God; be at peace among your selves, edifying one another: thus go forth in the strength of the Lord against all spiritual wickednesses, having your loins girt, and your lights burning, shining beforemen, that they may see your good works and glorifie your Father which is in Heaven, that so they who speak evil of you as of evil doers may be ashamed. Dear brethren I commit this following Discourse to the Lords blessing and your pious consideration, and you to the teaching of that good Spirit which *Christ* hath promised shall lead you into all truth; praying for you that you may increase in all wisdom and divine understanding, desiring your continual prayers for me,

Your Brother and unworthy Overseer,

JOHN GRIFFITH.

To the Reader.

Courteous Reader, for as much as the best things have the worst entertainment in the world, I am doubtfull whither my Labors will finde acceptation with thee or no, I therefore thought good to give thee this advertisement or premonition, that thou maist thereby be the more circumspect in thy perusal of this Discourse; if it come therefore to thy hand let it crave thy diligent reading, weigh it well, and compare it with holy Writ; if thou finde it speak what is therein contained, prise it, it's then the minde of God, and by no means neglect to do what it requires of thee, lest thou be found a transgressor against the Doctrine of Christ, and so thou put eternal life from thee. God in these last days hath spoke by his Son whom we must hear in all things whatsoever he hath said; and if we do not, God will require it at our hands; Christ is our great Doctor, we must learn of him, his Doctrine therefore I here present to thy view as it is recorded in the Scripture of truth, which contains six Principles of Christian Religion, which are the Foundations thereof, and must be laid by every one who in Scripture account will be a Christian man, on which the primitive Churches were built, Ephes. 2.20. and from the heart obeyed,

Rom.

Rom. 6. 17. Though through corruption in Religion they have for many years past been obscured, clouded and eclipsed, but now through the light of the Lord Darknes is in a great measure expelled and done away, Light breaking forth daily, and appearing clear notwithstanding those Antichristian clouds of darkness that overspread the earth; it doth therefore behove every man to consider of his ways and doings, and to turn to the Lord by repentance, and by faith behold the Lamb of God that took away the sins of the World, that in him they may have life, for life is in the Son, he that hath the Son hath life, such as obey him he is the Author of Salvation to; if thou wilt have Salvation by Christ thou must submit unto his Doctrine, though it be contemptible with men, and counted low and carnal to submit to Ordinances, such is the gross ignorance and rebellion of some of these times, yea and those to whom the Light hath been made manifest, but they have rejected it) Gentle Reader, I intreat thee to be of another minde, and hear the voice of Christ, seek the Lord while he may be found, call upon him while he is near, be so much a friend to thy self as to try all things, and among the rest this Discourse, and hold fast that which is good, so shalt thou do well if thou be a follower of it. Farewell.

J. G.



The form of Doctrine which is *Christ's*, taught by him, taught and practised by his Disciples, containing six Principles, which must be laid by every one that will be in Scripture-account a Christian man.

---

## S E C T. I.

### *Of Repentance from Dead Works.*



He Lord once delivered unto *Moses* his Servant to deliver unto *Israel* his People a Decalogue, which are called the Ten Commandments, divided into Two Tables, which the People of the Lord were carefully to observe, and in no sort to transgress against under the penaltie of falling under the sentence and execution of Death, *Heb. 10. 29.* Nay, the Lord had (as it were) so linked them together, and rivetted them one in the other, that he that transgressed against one is guiltie of all, *James 2. 10.* although he were a keeper of the rest. Likewise when the Lord commanded *Moses* to make the Ark, *Exod. 25. 10.* he was to do it according to what the Lord had commanded him in respect of length, breadth and heighth; yea, and in respect of all things that did appertain unto it; and therefore the Lord gives him this strict charge, Look that thou

B

make

## Of Repentance from Dead Works.

make it after the patern which was shewed thee in the Mount, *v.40. See Heb.8.5. Acts 7.44. Exod.26.30. Ch.27.8.*

Now without doubt, had *Moses* left undone any one thing, or had he derogated either in matter or form, he had transgressed the Lords commandment, which if he had, he could not be said to be faithfull as a Servant: *Moses* therefore walked exactly by that Rule that was given him of God, for he had this good report given him in the Scripture, that he was faithfull in all the Lords house, *Numb.12.7.* This *Moses* did foretell of a Prophet like to him, to himself, who should declare the minde of God as a Son, as faithfully as he did as a Servant, *Heb.3.2. I (saith God) will raise them up a Prophet from amongst thy brethren like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him, Deut.18.18. And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of them, v.19.*

This great Prophet is our dear and precious Lord *Jesus* the Anointed, *Acts 3.21. Heb.1.1,2.* By whom God the Father in these last days hath spoken unto us, who hath not spoken unto us his own words but his Fathers that sent him, *John 14.24.* which Prophet the Lord doth require us to hear, *Luke 9.35.* in whatsoever he hath commanded, *Matth.28.20.* This great Prophet hath commanded, delivered and taught one form of Doctrine as did *Moses* the Decalogue, which Doctrine is the Basis or foundation the spiritual house is built upon, from which there must be no derogation no more than there might be from the fashion of the Tabernacle, which form of Doctrine is mentioned oft in the Scripture, as *2 John 9. 1 Tim.6.3. Rom.6.17. Heb.6.1,2.* Which form of Doctrine doth consist of six Principles, bodied together, and mortised into each other, so that there can be no safe foundation laid without them all, but such an one as will endanger the building, and the higher any one doth build upon such a foundation the greater will be the fall, and the loss also. These six Parts or Principles of this one entire Doctrine we finde mentioned in their order and form, in *Heb.6.1,2.* even as the Decalogue was, *Exod.20.* all which we finde taught and distinctly practised in the Scripture, which  
form



## Of Repentance from Dead Works. 3

form of Doctrine hath been defaced, and much blemished by her that saith, She is no Widow, I mean that Scarlet-coloured Whore with whom the Kings of the Earth have been made drunk with the Wine of her Fornication, they committing Fornication with her, *Rev. 17. 2.* Therefore it must be our part to come out of her confusions, lest we share with her in her plagues, *Ch. 18. 3, 4.* and to obey *Christ's* voice in all things, and to obey from the heart that form of Doctrine that was once delivered, *Rom. 6. 17.* taking this form of Doctrine in that order it is taught and practised by the primitive Saints, as we finde it taught and practised in the Scripture, the Principles of which entire Doctrine is in their order laid down by the Apostle, as before in *Heb. 6. 1, 2.* which are as followeth:

1. Repentance from Dead Works.
2. Faith towards God.
3. The Doctrine of Baptisms.
4. Laying on of Hands.
5. The Resurrection from the Dead.
6. Eternal Judgment.

These are the foundation-principles of the Christian Religion, which are necessary for all men to be taught, as shall be shewed, that will be truly religious, and build so as their work may stand. I shall therefore handle them distinctly and apart, as they are mentioned, *Heb. 6. 1, 2.* in their order.

And first, what Repentance is, Repentance (as is acknowledged by all) is a change of the minde. But to give a Scripture-definition thereof, take notice that it is called a turning away from transgression, *Ezek. 18. 27.* when the Lord pleaded with *Israel* touching the equalitie of his proceedings with the sons of men, he exhorts them from the consideration thereof to repent and turn from all their transgressions, *v. 30.* Likewise from the consideration of his not delighting or taking pleasure in the death of sinners, he provokes them to turn themselves,

1. In Repentance is contained an abhorring a mans self and sinfulness, *Iob 42. 5, 6.* which cannot be wrought but by the sight of sin. The knowledg of sin when it is set upon the heart makes a man loath sin more than any thing in the world. When the sinfulness of sin appeared to the *Jews* at *Peter's* Sermon,

## Of Repentance from Dead Works.

*Acts 2.* It was presented unto them without doubt (as I may so say) in an ugly shape, it made them cry, *Men and brethren what shall we do? v. 37.* See *Acts 16.* The apprehension of the blackness and deformitie of sin, together with the dismal estate it left them in, put them to a stand, and made them they knew not what to do.

When *Adam* had sinned and saw it, he was in a condition wherein he loathed himself, his nakedness then appeared. *David* at the apprehension of sin is sorely afflicted in the beholding his own vileness, *Psalms 51.* It is a necessarie ingredience in Repentance to consider how that all have sinned, and come short of Gods glorie, *Rom. 3.23.* And that there is none (before Repentance) doth good, no not one, *v. 10, 11, 12, 13, 14, 15, 16, 17, 18.*

2. Sin being seen in its colours, and set upon the heart, it causeth sorrow, and with *David* to say, I have sinned against the Lord, *2 Sam. 12.13.* Yea, against thee ovely have I sinned, and done evil in thy sight, *Psalms 51.4.* And again, For I am ready to halt, and my sorrow is continually before me, for I will declare mine iniquity, I will be sorry for my sin, *Psalms 38.18.* Thus did the *Corinthians* repent, *2 Cor. 2.7. Ch. 7.10.*

3. There is a free acknowledgment of sin. I acknowledge my transgressions, (saith *David*) and my sin is ever before me, *Psalms 51.3.* *Numb. 5.7.* I acknowledged my sin unto thee, and mine iniquity have I not hid; I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin, *Psalms 32.5.* *Prov. 28.13.* *1 John 1.9.*

4. There is a longing desire after forgiveness of sin, and amendment of life: the sinner would gladly be rid not onely of sin in the guilt, but sin also in the action, this was *David's* case, Have mercy on me, O Lord, according to thy loving kindness, according to thy tender mercies blot out my transgressions, wash me thoroughly from mine iniquity, and cleanse me from my sin, *Psalms 51.1, 2.* Hide thy face from my sins, and blot out all mine iniquities, *v. 10, 11, 12:* Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

5. In Repentance are two general things considerable.

1. A turning from sin and Satan, who is Commander in chief over all impenitent sinners,

2. Unto

## Of Repentance from Dead Works.

5

2. Unto God and the Government of *Christ*, who rules in righteousness.

First, a turning from sin, &c. See 2 *Chron.* 6. 26, 37. chap. 7.

14. *Ezek.* 18. 21. chap. 33. 9.

Secondly, there must be a turning to God, from sin to righteousness, *Joel* 2. 12. *Ier.* 4. 1. 2 *Chron.* 30. 6. *Isai* 31. 6. *Ier.* 3. 7, 14. *Lam.* 3. 40. *Hosea* 12. 6. chap. 14. 1. *Acts* 26. 18.

Sin must be turned from, of what kinde soever it is, which may be drawn into two general Heads.

1. Fleishly sins.

2. Spiritual sins.

I distinguish here of sins, because men may turn from fleishly sins, viz. their Drunkenness, Adulterie, Covetousness, Envie, Hatred, Lying, Theft, and the like, in some measure, and yet be in their spiritual sins up to the ears, viz. Idolatrie, Will-worship, Conempt of God in the puritie of his Worship, live in disobedience to the appointments of *Christ*, yea, drink deep of the Whores cup she holdeth in her hand, (which is within full of deadly poyson, though Gold without) till they drink themselves drunk with her filthy Fornications and abominable Idolatries; these are spiritual wickednesses that are in high places, which whosoever doth truly and evangelically repent, must also turn from, and come out from amongst them, if they mean not to share with her in her plagues. *Paul* was circumspect in his walking, in so much that he was concerning the Law blameless, *Phil.* 3. 6. and yet at that time ranked with the worst of men, for he saith of himself, he was a Blasphemer, 1 *Tim.* 1. 13. a Persecutor of *Christ* in his People, *Acts* 9. The *Jews* had a zeal, and that of God too, yet they were ignorant of Gods righteousness, *Rom.* 10. 1, 2. If men do not repent and turn from their spiritual filthiness as well as from their fleishliness, they may come short of Heaven, *Revel.* 22. 15. chap. 18. 4, 5. God will not be served with mens traditions; Idolatrie is that abominable thing the Lord doth hate, *Ier.* 44. 3, 4. The Pharises were said to make void the Commandments of God by their traditions, *Matth.* 15. 3. And the Lord for this cause will confound the wisdom of the wise, and bring to nought the understanding of the prudent, *Isai* 29. 13, 14. The *Colossians* are commanded not to have to do with

the traditions and commandments of men, which they were not so much as to touch, taste or handle, *Col. 2. 20, 21, 22.* Saith *David, I hate every false way, but thy Law do I love, Psalm 119. 163.*

Now as we are to turn from false worship and false worshippers, viz. those who teach for Doctrine mens traditions, who are hirelings and divine for money; so we must turn to God, and worship in spirit and truth; for such he seeketh to worship him; and forsake and abominate all the traditions of men, obeying the pure institutions of *Christ*; for it is possible for men to forsake the abominations of the *Roman Whore*, and yet not obey the institutions of *Christ*, but reject them, under the pretence of the want of an Administrator or miracles. Some shift or other the Devil hath to deceive with, and to keep men from obedience to the form of Doctrine, that are willing to be led by him. Nay, though men should turn from false worship to the truth, from spiritual sins, yet if he do not turn from fleshly uncleanness, he is still to repent. Therefore let such as have taken upon them the profession of the truth, and have obeyed the Doctrine of *Christ*, and yet live unholily, in their Pride, Vain-glory, Hypocrisie, Envie, and such like filthinesses of the flesh, know that they shall not stand in the congregation of the righteous, *Psalm 1:5.* *The sinners in Sion are afraid, fearfulness hath surprized the Hypocrites, Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of Bribes, that stoppeth his ears from hearing of bloud, and shutteth his eyes from seeing of evil, he shall dwell on high, his place of defence shall be the munition of Rocks, Bread shall be given him, his Waters shall be sure; thine eyes shall behold the King in his beauty, they shall behold the Land that is very far off, Isai 33. 14, 15, 16, 17.*

Consider therefore, there must be a turning from all manner of sin and uncleannels, and a turning to righteousness. Men that do not turn to God by obeying his Son, by whom they must come to him; let them think of themselves what they will, and speak peace to their consciences, when God hath not spoken it, sure it is they

## Of Repentance from Dead Works. 7

they are not repenting men, but are yet in their sins, and without Repentance will perish, as *Christ saith, Except ye repent, ye shall all likewise perish, Luke 13.3.*

In order to Repentance, it's necessarie that they should be truly sensible that they are guiltie.

1. Of fleshlie sins.

2. Of spiritual sins.

For Repentance will never be truly wrought where there is not a true sight of the guilt of sin, not onely mens consciences, which is a strong witness against men, unless they be seared, but the Word of the Lord doth plentifully shew unto man his transgression, where as in a Glass they may see what loathsome creatures they are in the pure sight of God, and therein perceive what need they have to turn from sin to the Lord our Righteousness, which I shall not need to prove, it being proved already by the Apostle *Paul*, that every one both *Jew* and *Gentile* are all under sin, and are come short of the glorie of God.

Further, men before Repentance are,

1. Servants to sin.

2. Under the power and Kingdom of Satan being captivated at his will.

They are sins slaves, as appeareth, *Rom.6.16. His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.* The impenitent man is a servant to sin, every lust hath him at command, his lustfull thought is not onely the mother to conceive, but to bring forth that hideous Monster Sin; and what is Sin the mother of? why it brings forth Death.

Secondly, men before Repentance are under the power of Satan, *Acts 26.18. Col.1.13.* They are governed by him, he is their Lord and King, he ruleth them, blindeth their eyes, &c. he commands, they go; he tempts, they yield; they are at the very beck of Satan, for they are the Subjects of his Kingdom.

O! what a sad estate are men in, that have not repented, that are not turned from Satan to God? What man can content himself in being under such a Governour in such a Kingdom, where there is nothing but confusion, and every evil work? Thou art in captivitie under him, he useth thee as his vassal, *Isai 61.1. 2 Tim. 2.26. Who at his pleasure (as it were) leads thee into all manner*

manner of sin and uncleanness, if he suggest unto thee that thou maist commit this or that sin, dishonor God this or that way, how ready art thou to imbrace his suggestions? Nay, thy feet are swift to run at his command. How loathsome a condition (me thinks) should this appear to be? and with what detestation should men detest sin and their sinfull condition, and let *Christ's* voice prevail with them in turning to God by Repentance?

Again, sinners before Repentance have a companie of dreadful companions to attend them, as fear, horror of minde and conscience, spiritual blindness, death.

First, fear attends them, as might be well observed in our first Parents. The Psalmist saith of sinners, *They were in great fear where no fear was, Psalm 53.5.* Such mens hearts shall fail for fear, *Rev. 6.16.* Fear of wrath, fear of judgments, fear of those things that must shortly come to pass, they have not God on their side, they cannot but fear, *Hosea 10.8.*

Secondly, impenitent sinners are attended with horror of minde and conscience, *There is no peace to the wicked, saith my God, Isai 48.22. ch. 57.21.* Although for a time they may be quiet and rest in their sinfulness, yet there will come a time when conscience will be awakened, and then horror will be thy bosom-companion, then wilt thou not go without horror, thou canst not go to God as to a Father, thy prayers will be an abomination to him.

Thirdly, impenitent sinners are attended with spiritual blindness, the god of this world doth blinde the mindes of them that believe not, *2 Cor. 4.4. Ephes. 4.18. Rom. 1.21.*

Fourthly, they are attended with Death, for *Sin when it is conceived brings forth death, James 1.15.* Death is the wages of sin, *By sin death came, Rom. 5.12. chap. 6.23.* not onely the first but the second death also, which none can escape but those which turn to God by Repentance; these accompanie and wait on sinners with many other of the like import; this is the condition of a sinfull man that hath not yet repented, but lieth in the mire of his uncleanness.

Lastly, men before Repentance are guiltie of spiritual sin, the Whore hath made the inhabitants of the earth drunk with the wine of her fornication, *Rev. 17.2.* There is none that understandeth

standeth, there is none that seeketh after God, they are all gone out of the way, and the way of peace they have not known, *Rom. 3. 11, 12, 17.* Thus are men guiltie of spiritual sins, of which they must repent by coming out from amongst them, and all their pollutions, as before. These things considered I shall demonstrate,

1. What means God hath appointed for the bringing of men to the sight of sin, and so to Repentance.
2. What encouragements God hath given to Repentance.
3. The willingness of God to accept of men though vile sinners, if they seek him by Repentance.

First, the means that God hath appointed to bring men to Repentance is the preaching thereof, and therefore *Christ* gave it in commission to his Disciples, *Luke 24. 27.* which was accordingly taught by *Peter* to the heart-pricked Jews, *Acts 2. 38.* *Christ* himself likewise preached the Doctrine of Repentance, *Mark 1. 15. Acts 3. 19. Ch. 26. 20. Ch. 5. 31. Ch. 11. 18. Ch. 20. 21.*

Secondly, Gods long suffering and patience to the wicked is a means used by him to bring them to Repentance, the Lords goodness in his forbearance leads men to Repentance, *Rom. 2. 4.* He thereby waits to see when sinners will turn to him, therefore *Sow to your selves in righteousness, reap in mercy, break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you, Hosea 10. 12.*

Secondly, God doth encourage sinners to come unto him by Repentance.

First, by promising forgiveness of sins to repentant sinners; Repent, saith the Spirit, and be converted, that your sins may be blotted out, *Acts 3. 19.* There is encouragement enough. Who would not repent and turn from his sins, that might in so doing have them blotted out? Him hath God exalted (meaning *Christ*) with his right hand, to be a Prince and a Saviour, for to give repentance to *Israel* and forgiveness of sins, *Acts 5. 31.*

Secondly, God doth encourage sinners to repent by the promise of Life, *Ezek. 18. 28, 29, 30. 31, 32. chap. 33. 11.*

Thirdly, God is ready and willing to accept of men though vile sinners, if they repent.

First, He desires they should repent and live, which plainly

sheweth his readines to take them into acceptation; and to that very end doth he wait with long suffering, he being not willing that any should perish, but that all should come to repentance, 2 *Pet.* 3. 9. If we should inquire why God doth not destroy the world, and all sinners therein? its because he is not willing that any should perish, but that they might repent & live, *Repent and turn your selves from all your transgressions, so iniquity shall not be your ruin*, *Ezek.* 18. 30. to such as repent and cease from doing evil the Lord saith, *Come now and let us reason together, though your sins be as Scarlet, they shall be as white as Snow, though they be red as Crimson, they shall be as Wool, if ye be willing and obedient ye shall eat the good of the Land*, *Isa.* 1. 18, 19. Which desire of God is plainly expressed in his compassionate desires that sinners would repent, *Why will you dy?* as *I live* saith the Lord, *I have no pleasure in the death of him that dyeth*, *Ezek.* 33. 11. God doth not delight and take pleasure in the death of sinners, *As I live I do not*, saith the Lord; Me thinks God might be believed when he saith he doth not, much more when he sweareth: nothing makes the Lord with-hold his hand of indignation against the wicked more than that long suffering and tender compassion that is in him through Christ to sinners, he being not willing that any should perish, but that all should come to repentance 2 *Pet.* 3. 9. *Thus did God wait on the old World in the dayes of Noah*, 1 *Pet.* 3. 20. Therefore is the long suffering of the Lord said to be salvation, 2 *Pet.* 3. 15. Hence it is that we know God by that name, *When the Lord passed by Moses he proclaimed his name to be the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth*, *Exod.* 34. 6. *Psal.* 86 15. *Num.* 14 18.

When Christ saw how impenitent the Jews were, when he came near *Jerusalem*, he is said to weep over it, and why? Oh because *Jerusalem* was in a perishing condition, which Christ could not but compassionate, pity and lament over, wherein is expressed Christs desire and affection to *Jerusalem*, who was in a perishing condition, when he could not but bewail their dying estate, with a desire that they might live when he saith, *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them*



## Of Repentance from Dead Works.

11

them that are sent unto thee, how often would I have gathered thy children together, even as a Hen gathereth her chickens under her wings, and ye would not, *Math. 23. 37.* Where we may observe that there was an holie desire in *Christ*, that *Ierusalem*, even perishing *Ierusalem* should be gathered together by him, even as Chickens are by the Hen, under his wings, yea, his healing wings, that they might be kept from those evils that now they are fallen into by impenitencie: agreeable unto this is that saying to *Moses*, O that there were such an heart in them that they would fear me and keep all my Commandments always, that it might be well with them, and their children for ever: where it's to be observed, that it's the earnest desire of God, that men should turn from sin to him, and keep his Commandments, &c.

Further, God that he might work Repentance in men (which he desires) hath provided a powerfull means to accomplish that end, *viz.* his Son, God sent his Son into the world not to call the righteous but sinners to Repentance. How should this unspeakable love of God awaken sinners, turning them from their sins, and bring them to God by true Repentance.

Lastly, I may here cautionate all men that do delay Repentance, or to hear *Christ's* voice while it is called to day; Seek the Lord while he may be found, Call ye upon him while he is near, *Isai 55. 6.* Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and he will have mercie upon him, and to our God for he will all abundantly pardon, *v. 7.*

There are seasons of grace, there is a time when God will be found, if sought for; withstand not that time, lest when thou wouldst repent there be no place for Repentance found for thee; the Lord now calls upon thee to repent, *Prov. 1. 23.* Answer the Lord by turning at his reproof, for if thou dost not, there will come a time even of fear and destruction, which will come suddenly as a whirl-winde when thou shalt call upon him, but he will not answer, though thou seek him early thou shalt not finde him, for that thou didst hate knowledge, and didst not chuse the fear of the Lord, thou wouldst none of his counsel, thou despisest all his reproof, *v. 27, 28, 29.*

Repentance being thus defined, &c. Observe further.

1. That Repentance is one Principle of *Christ's* Doctrine, *Heb. 6.1.* Preached by himself, *Mark 1.15.* *Luke 13.3.* and also by his Apostles, *Acts 2.38. chap. 3.19. 26.20. 5.31. 11.18. 20.21.* which he gave them in commission so to do, *Luke 24.47.*

2. That it's a command of God, He commands all men every where to repent, *Acts 17.30.*

3. That which *Christ* and his Disciples taught is all mens dutie to do; whosoever refuseth to hear whatsoever *Christ* shall say, God will require it at their hands. Now considering these things, let no man delay the time, but repent and turn to God, lest the Lord fill them with their own delusions, and bring their fears upon them. But I shall conclude with the words of *Peter, Acts 3.19.* Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshment shall come from the Lord.

## S E C T. II.

### Of Faith towards God.

**T**He next thing in order in the Doctrine of *Christ* is Faith towards Gods, of which I shall now briefly treat.

God hath in his abundant mercie and grace provided help for wounded sinners, such as truly repent, that by Faith toward him they might be healed of their Leprosie, and delivered out of the power of Satan, and translated into the Kingdom of his dear Son, *Col. 1.13.* that being justified by Faith they may have peace with God through our Lord *Iesus Christ, Rom. 5.1.* Who as *Moses* lifted up the Serpent in the Wilderness was lifted up that whosoever believeth on him should not perish but have everlasting life, *Iohn 3.14.15.* In order to which Life we must have Faith towards God. In the discoverie of which Faith consider:

First, why it's called Faith towards God.

*Ans.* Not but that it is Faith towards our Lord *Iesus Christ*

*Christ, Paul testified both to Jews and Greeks Repentance towards God, and Faith towards our Lord Iesus Christ, Acts 20. 21.*

Secondly, because the true Faith of the Gospel cannot be without a believing that God is,

1. Mercifull, and of unspeakable readines to forgive.
2. That he is faithfull and undoubtedly just, to reward.
3. That he is Almighty, and of sufficient and unquestionable abilitie to save.

First, that he is mercifull, &c. the Scripture doth abundantly discover, he hath proclaimed himself to be the Lord God mercifull and gracious, long-suffering, and abundant in goodness and truth, *Exod. 34. 6. Who is a God like unto thee? that pardoneth iniquity, and passeth by the transgression of the remnant of his keritage, he retaineth not his anger for ever, because he delighteth in mercy, Micah 7. 18. Also unto thee O Lord belongeth mercy, for thou renderest to every man according to his work, Psalm 62. 12. Dan. 9. 9. 1 Chron. 21. 13. Psalm 86. 5. Joel 2. 13. Ionah 4. 2.*

Secondly, that he is faithfull, &c. Know therefore that the Lord thy God is God, the faithfull God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, *Deuter. 7. 9. 1 Cor. 1. 19. 1 Thess. 5. 24. 2 Cor. 1. 18. 1 Cor. 10. 13. 2 Thess. 3. 3. 2 Tim. 2. 13 Rev. 19. 11.*

Thirdly, that he is Almighty, &c. *Psalm 91. 1. Gen. 17. 1. Rev. 1. 8. Who is this that cometh from Edom, with dyed Garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save, Isai 61. 3. 1 Sam. 14. 6. Psalm 44. 3. James 4. 12.*

Thirdly, because God who was offended must be believed.

1. To be satisfied for the offence.
2. Being satisfied to be well pleased.
3. Being well pleased to be reconciled.

First, he is satisfied in the sacrifice and blood-shedding of *Christ, Isai 53. 11. Heb. 10. 7. for the sins against the first covenant, Heb. 9. 15. Rom. 3. 25.*

Secondly, this satisfaction is continued in God for future sins by the application of *Christ's* blood by Faith, *1 Iohn 1.7: Rom. 5.1. chap. 8.1.* to which end *Christ* doth present himself in the presence of God making intercession, and pleading satisfaction and forgiveness of sins in behalf of those that live on the earth, *Whose blood speaketh better things than that of Abel, Heb. 12. 24.* God being satisfied cannot but be well pleased, for he was well pleased with *Christ*, *Matth. 3. 17.* His Sacrifice be offered to God was of a sweet smelling savour, *Ephes. 5. 2.* surpassing the odour of all other sacrifices.

Thirdly, God being satisfied and well pleased, he now proclaims himself to be reconciled, *2 Cor. 5. 19.* Inasmuch that although thou art Gods enemy, he is thy friend, and accordingly sends thee a commendation of his love in that, while we were yet sinners *Christ* died for us, *Rom. 5. 8.* In all which *Christ* must be the Object of Faith, through whom God is satisfied, well pleased, and reconciled unto the very chief of sinners, *1 Tim. 1. 15.* the world, *2 Cor. 5. 19.* the whole world, *1 Iohn 2. 2.* He having given himself a Ransom for all, *1 Tim. 2. 6.* and tasted death by the grace of God for every man, *Heb. 2. 9.* Hence it is called Faith towards our Lord *Iesus Christ*, *Acts 20. 21.* No man cometh to the Father but by him, *Iohn 14 6.* *Christ* must be beheld to be the Reconciler, the Satisfier for sin, in whom God is well pleased, by whom there is forgiveness of sin, *Col. 1. 14.*

There must be a preciousness beheld in *Christ*, and a sufficiency in his death, with a necessity to be embraced by the sinner, that *Christ* might

First, heal his wounds, pouring Oyl into them, like the good Samaritan, for by his wounds the sinner is healed, and the chastisement of the sinners peace was on him, he being wounded for the iniquities of sinfull men he was slain, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit, *1 Pet. 3. 18. chap. 2. 24.*

Secondly, that *Christ* might cleanse him from sin.

First, in respect of the guilt, the sinner believes the pardon of his sins through *Christ*, he seeth God in *Christ*, reconciling the world to himself, not imputing their trespasses unto them, *2 Cor. 5. 19.*

3.19. He beholds *Christ* to be the Lamb of God that takes away the sins of the world, *Iohn* 1.29. and therefore he desireth with *David*, to be washed (in the blood of the Lamb) from his sins, and made whiter than Snow.

Secondly, in respect of the power of sin, he desireth to be under grace, that sin might not have dominion over him, but that his heart might be purified through obedience to the truth, *1 Pet.* 1.22. that the blood of *Christ*, who through the eternal Spirit offered himself without spot to God, might purge his conscience from dead works to serve the living God, *Heb.* 9.14. and that he might be enabled thereby to draw nigh unto God with a true heart in full assurance of Faith, having his heart sprinkled from an evil conscience, and his bodie washed in pure water, *Heb.* 10.22.

Thirdly, that *Christ* might present him blameless at the presence of his glorie, *Iude* 24. that having made peace by the blood of his Cross, by him to reconcile all things unto himself, and those that were sometime alienated and enemies in their minde by wicked works, yet now hath he reconciled in the bodie of his flesh through death, to present them holie and unblameable, and unreprouable in his sight, *Col.* 1.20, 21, 22.

In all this the sinner beholds himself in a polluted and lost condition, and seeth no way to escape Death but by *Christ*, there being no other name under Heaven given amongst men whereby he can be saved, *Acts* 4.12. And therefore he goeth to *Christ*, and presenteth himself nakedly before him, as he is in his pollution and sinfull condition, looking to God through *Christ*.

First, for acceptation, he seeth himself accepted through the beloved, *Ephes.* 1.6.

Secondly, for justification through *Christ* the Lord his righteousness, *Jer.* 23.6. who he believeth is made of God unto him righteousness, *1 Cor.* 1.30. in so much that he casteth off all justification by the Law, he being justified freely by his [Gods] grace through the redemption that is in *Iesus Christ*, *Rom.* 3.24.

Thirdly, for sanctification, *Christ* being made of God likewise unto him sanctification, *1 Cor.* 1.30. God is the Lord that doth sanctifie, *Exod.* 31.13. He is our sanctification, *1 Thess.*

4.3. The sinner believes it was one end that *Christ* died, that he might sanctifie and cleanse him with the washing of water by the Word, and present him glorious, not having spot or wrinkle, or any such thing, but that he should be holie and without blemish, *Ephes. 5. 26, 27*. Moreover the sinner doth not look upon himself as always accepted, justified and sanctified, but,

1. Without God, even as the *Gentiles*, a stranger to the Covenant of Promise, *Ephes. 2. 11, 12*
2. Under guilt, *Rom. 3. 19*,
3. Unholie, *1 Cor. 6. 9, 10, 11*.

The sinner therefore looks upon himself not accepted of God before or otherwise than by Faith in the beloved, in whom he hath acceptation; neither doth he look upon himself as always justified, but under guilt, and justified by Faith, *Rom. 5. 1*. He doth not believe he was always sanctified, but once in his pollution cast out to the loathing of his person in his blood, and purified onely by obeying the truth, and sanctified by the truth; he doth not believe he was always under mercie, but now under mercie; not always beloved, but now beloved; not always one of Gods people, but now one of Gods people, *Rom. 9. 25, 26*. *1 Pet. 2. 10*. not always in *Christ*, but now in *Christ*; not always chosen to salvation, but now chosen to salvation through sanctification of the Spirit and belief of the truth, *2 Thess. 2. 13*. *1 Pet. 1. 2*.

Now Faith directs the sinner to behold through *Christ* many glorious Privileges, that he shall be invested in through obedience to the truth, which may be drawn to two Heads from whence all others flow.

First, Sonship, a son yea a son of God, *Ye are all the children of God by Faith in Christ Jesus, Gal. 6. 23*. *As many as are led by the Spirit of God, they are the sons of God, Rom. 8. 14*. The poor sinner that was a childe of wrath is by Faith become a son of the most high God, and brother to the Lord of Life.

Secondly, heirship, he is an heir, yea a joynt-heir with *Christ*, *Rom. 8. 17*. If he be led on by the Spirit unto unfeigned love, having purified his heart in obeying the truth. To be an heir with *Christ* is to be an heir to no small inheritance, but an incorruptible Crown, an incorruptible Throne, an incorruptible Kingdom.  
There

There is a Crown of Life promised that shall never fade away, *2 Tim. 4. 8. Rev. 2. 10.* yea, also a Throne, *Rev. 3. 21.* yea, a Kingdom, *Luke 12. 32.* We are indeed the sons of God, but it doth not yet appear what we shall be; we are heirs to we know not what; our hearts cannot conceive the glorie and greatness of that inheritance. Hence it is that Faith is the substance of things hoped for, the evidence of things not seen, *Heb. 11. 1.* Faith gives the sinner that was one with Satan, and under his power, two special and excellent benefits, as,

1. Union with *Christ*.
2. Communion with him.

Faith doth make a man bone of *Christ's* bone, and flesh of his flesh, *Ephes. 5. 30.* There is such an oneness, that *Christ* is in them, and they in him, *Iohn 17. 21.*

They have by faith also communion with *Christ*, when the sinner doth open the door to *Christ* by Repentance and Faith; *Christ* comes in and will sup with him, *Rev. 3. 20.* yea and will make his abode with them, *Iohn 14. 23.* *Christ* doth dwell in their hearts by Faith, *Ephes. 3. 17.* From whence flows unspeakable comfort, peace and joy, *1 Pet. 1. 8.* Peace with God, *Rom. 5. 1.* with many soul-comforting enjoyments of *Christ* by the Spirit; whence they have two son-like Privileges to have access by that Spirit unto the Throne of grace, *Ephes. 2. 18. ch. 3. 12.* which is no small privilege, when the sinner gets to God as his God, and can with understanding say, Our Father, &c.

Secondly, he hath not onely a privilege to ask, but he also is assured he shall speed in whatsoever he asks agreeable to the will of *Christ*, *Iohn 14. 13, 14. Matth. 7. 7.* If wisdom be asked of God he will give liberally, no good thing will he withhold from them that walk uprightly.

Faith being thus defined in its eying of the object, and in what it fetcheth as it were from God to the soul of a sinner, I shall now come to shew what it is in the act, whose act it is, and how wrought.

Faith is an act of the creature, it's man believeth, *Rom. 10. 10.* wrought in the heart, with it man believeth to salvation, *Rom. 10. 10.* The heart of man is the seat of understanding wherein is laid up either vice or virtue.

Secondly, the means by which Faith is wrought, is,

First, the preaching the Gospel, How shall they believe in him of whom they have not heard? *Rom. 10. 14.*

Secondly, the Word preached must be heard, Faith comes by hearing, *Rom. 10. 17.* The heart of man is perswasive and willing, *Exod. 28. 2. chap. 35. 5.* (if not hardened for rejecting grace when it's rendered) there being in the heart placed by the Lord in nature or naturally the facultie of credence, and that voluntary in it self, not compulsively made to credit this thing or that, in so much that the man doth willingly credit or believe the Gospel when it's preached or wilfully reject it, and believe the contrary, but is forced to neither, as appears.

First, because God doth require men to lay up his words in their hearts, *Deut. 11. 18.* which if there were not the facultie of credence therein to believe them to be the Lords words, they could not lay them up in their hearts: hence it is that men are required to believe; unbelief could not be a sin, if those men that do not believe had not the facultie of credence; whereas it is not onely a sin, but the sin, that sin that makes a man culpable of all other sins; it's therefore the condemning sin, men perish because they believe not, *2 Thess. 2. 10, 11, 12.*

Secondly, God doth not do as *Pharaoh* did, when he required the toll of Bricks, but denied the straw, viz. require that of men that they cannot do, that were *Pharaoh* like, whom God punished as a Tyrant. Nay, and for God to require men to believe upon pain of his displeasure, and their utter ruine, and they not endued with such a facultie as to believe the Gospel when it's preached to them, were to render God too much like unto *Pharaoh*, who according to what I have seen or heard of God, he doth not at all resemble him, that God that delighteth in mercie as the Lord our God doth, *Micah 7. 18.* doth not exercise such crueltie, his ways are equal, *Ezek. 18.* He first gives before he requires any improvement from any.

Thirdly, because God complains that men do harden their hearts, and reject his Law: *Hear O Heavens, and give ear O Earth, for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me, the Ox knoweth his owner, and the Ass his masters crib, but Israel*  
doth



doth not know, my people do not consider. *Ah sinfull Nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isai 1. 2,3,4.* The Lord complaining thus of his peoples not knowing him, doth strongly import that they were endued with such a facultie of reason, that they might have known him, if they did not, Where was the fault? not in God; if it were, How is it he complains? But if God were wanting either in giving them such a facultie of reason, without which they could not know him, or in denying them the means of knowing whereby they should be brought to understanding, he then complains against them for that he himself is wanting, in which were absurd to imagine.

Fourthly, because men that reject God and his ways are said wilfully to reject him: *Christ saith to the Jews, Ye will not come to me that ye may have life, Iohn 5.40. Ier.6.16,17. Zech.7.11,12.* They will not come, doth import no less than that they had abilitie to come, for otherwise it had been more proper for *Christ* to have said, Ye cannot come, which had argued an inabilityie in them to come, which he doth not, but saith, Ye will not, which implies a wilfull neglect in them, and a refusing to do that which they were abilitated to do, and that by reading the Scripture which testified of *Christ*, v.39. which could not be unless they had the facultie of credence for to reade the Scripture, without it, would have given them no more nor other testimonie of *Christ*, than if they should make no mention of him.

Fifthly, because God and *Christ* doth desire that men had hearts in them to keep his Commandments; *O that there were such a heart in them that they would fear me, and keep my Commandments alway, &c. Deut. 5.29.* God doth not desire there should be such a heart in them that he had not given them; that were strange to think; but God having given them an heart endued with abilitie of reason, and credence whereby his fear might be wrought in them, and his Commandments kept by them, doth desire they might have such an one as he had bestowed on them, which he by his prescience knew they would not

have, but through rebellion decline his fear, and cast away his Commandments, or that they had done it already, which makes him say, O that there were such an heart in them: *Christ* also saith to *Ierusalem*, Would thou hadst known in this thy day the thing that belongs to thy peace, but now they are hid from thine eyes, &c. which plainly sheweth, that they had the aforesaid ability; for *Christ* would have gathered them together, but they would not: *Christ* doth not say, they could not, but they would not, though *Christ* would.

Sixthly, because God doth command men (by his servant *Moses*) to chuse life, *Deut.* 30. 19. *I call Heaven and Earth to record this day against you, that I have set before you Life and Death, Blessing and Cursing; therefore chuse Life, that both thou and thy Seed may live.* Can any rational man suppose, that there is not a facultie of credence in men, when they are commanded to chuse Life? How should they be able to distinguish between Life and Death when it's set before them? *Deut.* 30. 15. and believe the benefit of the one and the disadvantage of the other, if they had not such a facultie?

Again, some are under wrath, even the wrath of the most high God, because they hated knowledge, and did not chuse the fear of the Lord, *Prov.* 1. 24, 25, 26, 27, 28, 29. which could in no wise be, if there were not such a facultie as aforesaid, and freedom of will to chuse or refuse, which further appeareth, for the Lord saith, *Yea they have chosen their own ways, and their soul delighteth in their abominations, I also will chuse their delusions,* saith the Lord, *and will bring their fears upon them, because when I called none did answer, when I spake they did not hear, but they did evil before mine eyes, and chose that in which I delighted not,* *Isai* 66. 3, 4. If they had not freedom of will (proceeding from a facultie of credence placed in their hearts, whereby they might believe good to be good when it was declared to them) to chuse the Lords fear, that which he delighted in; they must chuse that which he delighted not in, or nothing; and how can that be said to be chose, I cannot understand; chose being such a thing as must of necessity suppose, that he that chuseth leav's as well as takes, and that must be freely too, or else it cannot be chose; for what a man is forced to take is not chosen by him,

him, therefore *Mary* is said to chuse that good part that should not be taken from her, *Luke 10.42.* and *Solomon* to desire wisdom rather than riches or long life, *1 Kings 3 9,10,11.* which choice pleased the Lord.

Seventhly, because the Scripture saith, The Word is nigh men in their heart and in their mouth, that they may hear it and do it, *Deut. 3. 11,12.* They may hear long enough if they have not the facultie of credence in their hearts, and how they shall do that which it's impossible they should credit, (which they cannot do, if they have not the facultie of credence) is a Riddle too hard for me to unfold.

Eighthly, because God doth require men to set their hearts and souls to seek the Lord, *1 Chron. 22.19.* and to seive him with a perfect heart, *chap. 28 9.*

Now either to seek the Lord or to serve him, if they had not the faculty of credence were impossible, because it is an act and work of the man so to do freely and voluntarily, the heart being so far enlightened by the gospel preaching, that what remains is on the mans part, therefore men are commanded that do not believe to believe, men are said to believe, not God as some would have it, that he doth that and all the rest that is to be done, and that men in all good things are passive, why are men required to repent and believe; if that were so is it God that doth it, and yet are we required to do it; that cannot be, there is no agreement in it, what is the gospel preached to men for? or why do they read if they have not the aforesaid ability? how doth faith come by hearing if that were so? God indeed doth present them an object of faith, which is Christ, and doth perswade by many soul-drawing Cords of love, *Hosea 11 4.* to credit and embrace Christ in which God is said to offer faith unto all men, *Acts 17. 30, 31.* which he doth in the preaching of Christ, but the belief of the gospel is the mans work, God requires that of him, he having placed in him the facultie of credence, therefore with the heart man believeth, and with the mouth confession is made unto salvation, *Rom. 10. 10.*

Thus having shewed, first, what faith towards God is; Secondly, how its wrought; And thirdly, how men are enabled to believe, when they hear it preached, I shall now come briefly,

ly, to shew that it is a principle of Christs doctrine mentioned *Heb. 6.1.* which appeareth by *Christ, The Kingdom of Heaven*, saith *Christ, is at hand, repent ye and believe the Gospel, Mark 1.15.* *He that believeth and is baptized shall be saved, Mark 16.16.* Commanded by him to be preached to every creature in *Mar. 16.15. Luke 24.47. Mat. 28.19.* which was accordingly preached by his Disciples, *Believe and thou shalt be saved, Act. 16.31.* with many other places, to believe is commanded of God, *This is his Commandment, That we should believe on the name of his Son Jesus Christ, 1 John 3.23;* therefore to believe is a duty, which is a sin to neglect; therefore *shall the Spirit convince the world of sin because they believe not on Christ, John 6.9.* its the condemning sin, *chap. 3.18,19.* For it gives God the ly, *1 John 5.10.*

First, because they believe not the record God gives of his Son which record is, that in his Son is eternal life, but they that do not believe will not come to the Son, that they may have life, *John 5.40.* they believe that life is somewhere else, and so give God the ly.

Secondly, because Christ tasted death for every man, *Heb. 2.9. 1 Tim. 2.4,5,6. 1 John 2.2. 2 Cor. 5.13,14,15,19,20. Rom. 5.18,19.* which they will not believe that he died for any, or if he did, it was but for a few.

Thirdly, because God would have all men saved through believing, *John 3.14,15,16. 1 Tim. 2.4. 2 Pet. 3.9. Ezek. 18.31,32. ch. 33.11.* and therefore he sent his Son into the world, a Lamb to take away the sins of the world, *John 1.29.* to the end he might save the world, *John 3.17. ch. 12.47.* which they will not believe, and so make God a Liar.

Therefore whosoever believeth not that *Christ* died for him and for his sins, denies the Lord that bought him, and thereby brings upon himself swift destruction, *2 Pet. 2.1,2.* and is in a perishing condition, *2 Thess. 2.10.* and if he persist therein he shall be given up to strong delusions to believe Lies, that they all might be damned who believed not the truth that they might be saved, *2 Thess. 2.10,11,12.* They are neglecters of salvation and cannot escape, *Heb. 2.3,4.*

By this it appears to be a principle of *Christ's* Doctrine, a command

command of God, a dutie enjoyned on all men, to whom the Doctrine of Faith is preached to, God is never more glorified than when the worst of sinners do obey his Son by true Repentance and a lively Faith, to which God and *Christ* hath given them many exquisite invitations and encouragements, as *Isai 55.1.* *Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat, yea come, buy wine and milk without money, and without price. v.2.* *Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fairness.* *Christ likewise Matth.11.28.* *saith, Come unto me all ye that labor, and are heavy laden, and I will give thee rest.* In both which places there are these two things considerable.

First, how free God is to give and bestow his grace on whomsoever it be, that will but come and take it, they shall have it without money or price.

Secondly, how desirous God is that sinners should accept of grace when it's tendred in these words, *Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?* The Lord doth expostulate the case with them, *Do not do it,* (as if the Lord should say,) but hearken diligently to me, and eat ye that which is good; incline your ear and hear, and your soul shall live: the Lord wils and desireth all men should be saved, even all men, *1 Tim.2.4.* to which end he sent his Son, that they should not perish, *2 Peter 3.9.* He takes no pleasure in their death, but had rather they would live, *Ezek.18.22,23. chap.33.11.* *saith Christ, I am A'pha and Omega, the beginning and the end, I will give to him that is athirst of the fountain of the water of life freely, Revel.21.6.* Again, *And the Spirit and the Bride say come, and let him that is athirst come, and let whosoever will let him take the water of life freely, chap.22.17.* as *Christ* doth tender his grace freely without expectation of recompence, or any worthiness in us, so he doth tender it as largely, *viz.* to all whosoever will, and the like; therefore he calls upon fools, simple ones, scorners, and such as hate knowledg to turn, *Prov.1.22,23; chap.8.4.* Nay more, when

when wisdom had builded her house, and hewen out her pillars, had killed her beatts, mingled her wine, and furnished her table, she sends forth her maidens and crieth up on the high places of the Citie, saying, *Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of the understanding, Prov. 9. 1, 2, 3, 4, 5, 6.* By all which appears plainly, that God and Christ doth invite sinners, even all of them to come, eat and delight in fatness, to drink and be satisfied, which is encouragement enough to sinners for to go to Christ, he will give them entertainment, they shall be freely welcome to him, for he saith, *Him that cometh to me I will in no wise cast off, Iohn 6. 37.* Christ stands and knocks at the door, not to be kept out, but that men might open to him by Faith. Let sinners be encouraged to flie to him by Repentance and Faith, yielding obedience to his will, for the Lord saith, *I have set thee to be a Light of the Gentiles, that thou [Christ] shouldest be for salvation unto the ends of the earth, Acts 13. 48. Isai 49. 6.*

## S E C T. III.

*Of the Doctrine of Baptisms.*

**T**He third Principle of this one and entire Doctrine (which is Christ's) is the Doctrine of Baptisms, not Baptism in the Singular, but Baptisms in the Plural, which are as followeth.

1. The Baptism commanded.
2. The Baptism promised.
3. The Baptism of affliction, which Baptism (I would not be understood positively to affirm) is included in the Doctrine of Baptisms, mentioned *Heb. 6. 2.* I shall therefore chiefly handle the two first of these, and therefore first of the first.

The Baptism which is commanded is the Baptism of Water, which is made clear in the ensuing Discourse; therefore by the way

way I shall take notice of four things which are essentially necessary to the formalitie of this Administration.

1. The command of God, which gives being to every service and makes that an Ordinance that otherwise is none.
2. The right manner of administering it.
3. The right Subjects to whom it appertains.
4. A right and true Minister by whom it is dispensed.

First, that there is a command of God issued forth for the authorising of Water-baptism doth plainly appear from that great commission given by *Christ*, *Matth. 28. 19.* where *Christ* saith, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*: where *Christ* doth plainly command his Disciples (by virtue of that power that was given him) to baptize such as they should teach.

But it may be objected, that this might be some other Baptism, and not the Baptism of Water, seeing here is no mention made of Water in this place.

To which I answer, that although there be no mention made of Water, yet *Christ* intended no other Baptism here; for we reade of no other Baptizing in the *New Testament* but those three I before minded, from whence I thus reason.

*Either the Baptism mentioned in Matth. 28. 19. is the Baptism of Water, or the Baptism of the Spirit, or the Baptism of Affliction. But it is not the Baptism of the Spirit nor the Baptism of Affliction. Therefore it is the Baptism of Water.*

The major Proposition is clear, the minor I prove thus.

*Christ commanded his Disciples to baptize in Matth. 28. 19. But Christ never commanded his Disciples to baptize with the Spirit nor with the Baptism of Affliction. Therefore the Baptism of the Spirit nor of Affliction was not intended by Christ in Matth. 28. 19.*

That *Christ* never commanded his Disciples to baptize any with the Spirit is clear, for that was always appropriated to God and him, *Acts 5. 32. Matth. 3. 11. Luke 11. 13. John 14. 16. 17. ch. 15. 26. ch. 16. 7. & 13.* Besides the Scripture is wholly silent, as to the exhibiting of such a command, either in general or in particular. And as for the Baptism of Affliction, it were

very ridiculous and absurd to imagine that *Christ* should command his Disciples to baptize them they teach therewith, for that were to command his Disciples to persecute the rest of the Disciples, which steward that so doth shall not scape punishment, *Math. 24.48, 49, 50, 51.*

Secondly, the Apostle *Peter* being commissioned to baptize, *Math. 28.19.* doth command the heart-pricked *Jews*, *Acts 2.38.* to repent and to be baptized every one of them in the Name of *Iesus Christ* for the remission of sins, &c. Here the Objection takes the like place as before, but how groundless it is may easily be perceived; for if *Peter* should bid them be baptized with the Spirit, and yet promise them if they will be baptized they should receive the Holy Ghost; it then may be thus read, Repent and be baptized with the Spirit and you shall receive the gift of the Spirit, which were a tautologie, and far from the sense of the Apostle.

Thirdly, Water-baptism was commanded and ratified from Heaven so to be; after the ascension of *Christ* the Angel that appeared to *Cornelius* in the vision told him that *Peter* should tell him what he should do, *Acts 10.6.* *Peter* also in a vision was shewed that he must go to *Cornelius*, and *Peter* being come to *Cornelius* his house, *v. 33.* *Cornelius* saith unto him, Now therefore are we here present before God to hear all things that are commanded thee of God; now when *Peter* had preached unto them the Word of Life, the Spirit fell on *Cornelius* and his house as it did on the Disciples, *Acts 2.* which was a further confirmation to *Peter* as also to *Cornelius* of the truth of the former visions, which when *Peter* saw he said, Who can forbid Water that these should not be baptized, who have received the Spirit as well as we? and he commanded them to be baptized in the Name of the Lord, *v. 47, 48.* from all which you may observe.

First, that *Cornelius* was told, and that by an Angel in a vision, that *Peter* should tell him what he ought to do.

Secondly, *Cornelius* being so told expects that *Peter* should tell him what he should do, and therefore saith unto *Peter*, that he with his were there before God, to hear what was commanded him of God,

Thirdly, that *Peter* did command *Cornelius* to be baptized  
in



in water, from whence I reason, that either *Peter* did do as the Angel told *Cornelius* he should, and as *Cornelius* thereupon did expect, or he did not, if he did, then water Baptism was commanded from Heaven, because *Peter* commanded *Cornelius* to be baptized in water, if he did not, then was the Angels words not true, who said he should, and *Cornelius* frustrated in his expectation, and *Peter* a Transgressor in commanding *Cornelius* to be baptized in water, when the Lord had not commanded him so to be baptized, viz. in water. Again, you have the like case in the conversion of *Paul*, *Act. 9.* for when he was smitten down going to *Damascus* he trembling and astonished, said, *Lord what wilt thou have me to do?* the Answer of the Lord unto him is, *Arise and go into the City, and it shall be told thee what thou must do. vers. 6.*

Whence I thus reason, *That which Ananias told Paul, he must do that was commanded from Heaven after the Ascension of Christ: But Ananias told Paul he must arise and be baptized, Act. 22. 16. Therefore it was commanded from Heaven after the Ascension of Christ.* If it should here be again objected, that this is not water Baptism. I answer, it could be no other, because the Baptism of the Spirit, men that are baptized therewith, are wholly passive therein, as also in that of afflictions. From whence I argue, *That Baptism that the subject is in any case active and not wholly passive in, is not the Baptism of the Spirit, nor of afflictions, but of water. But the Baptism Paul was baptized with, mentioned, Act. 9. 17. ch. 22. 16. he was active in, and not wholly passive. Ergo, That Baptism was not the Baptism of the Spirit, nor of afflictions, but of water. That he was not wholly passive, but active in something in order to his baptizing is evident. Ananias bids him arise, Act. 22. 16. which voice he obeyed, and arose and was baptized straight way, Act. 9. 17. To arise was an action so necessary to his baptizing, that he could not be baptized without it, else he must be carried to the water, which would argue but little freedom in himself ( he being in a capacity to arise and go as he was when he had received his sight ) as to the performance of that duty. Sure it cannot be imagined, that *Ananias* should bid him arise, saying, *Why tarryest thou? arise and**

be baptized with the Spirit, but rather, why tarriest thou? arise and be baptized in water, which is the thing thou must do, as thou wast told by the Lord when he smote thee down going to *Damascus*, as that a man in the City should tell thee, which man I am, and the same Lord hath sent me to thee, that thou mayest receive thy sight, and be filled with the Holy Ghost, which thou hast done, and now this thou must do, arise and be baptized in water, washing away thy sins, calling on the name of the Lord, for so the Lord hath commanded by his servant *Peter*, saying to the *Jews* (who persecuted the Lord of life as thou didst) repent and be baptized for the remission of sin in the name of the Lord Jesus, &c. *Act. 2. 38*

Secondly, the severall examples which we have in Scripture, which are plain and inevitable, do clearly demonstrate, that baptizing in water was commanded by Christ, not only before the Death, Resurrection and Ascension of Christ, but afterwards also, before his death &c. *John* baptized in water, for saith the Text, *John was baptizing in Aeron near to Salim, because there was much water there, and they came and were baptized, John 3. 23. Mat. 3. 11.* Christ himself was subject to the Baptism of water, for when he was baptized he went up straight way out of the water, *Mat. 3. 16.* After the Death, Resurrection and Ascension of Christ, the Baptism of water was practised when *Philip* was carried to the Eunuch his Chariot, and had preached Christ unto him, *Philip* baptizeth him in water, for the Text plainly saith, *he commanded the Chariot to stand still, and they went down both into the Water, both Philip and the Eunuch and he baptized him, Act. 8. 38.* Where it is most undeniably evident, that baptizing in Water was not only commanded but practised in the Primitive times; as further appears, when at *Peters* preaching the Holy Ghost fell on *Cornelius* and all in his house: *Peter* saith, who can forbid water that these should not be baptized that have received the Holy Ghost as well as we? *Act. 10. 47.* If Water Baptism had not been a duty they might well forbid it, saying, what dost thou talk of water for, these men are baptized with the Spirit; for we heard them speak with tongues and magnifie God, they have no need to be baptized in water: And again, we forbid water on this account; where did Christ command it? it's a low business

business too low for such men as these as are filled with the substance, they have no need of the shadow. I dare presume if the Ranter or the Quaker or high-flown non-churcher had been with *Peter* at that time they would have forbid water upon these or such like accounts, and have gone near to have told *Peter* he had been carnal and foolishly to talk of such things as water. But here's none forbids water; *Peter* then commands them to be baptized in the Name of the Lord, *v. 48.*

But it may be objected, why *Peter* puts it to the question, saying, Who can forbid water? &c.

I answer, *Cornelius* being a gentile (though God had satisfied *Peter* in a vision, yet he knew not but those that were with him might be unsatisfied touching their admittance unto baptism. That this was the reason will appear in *chap. 11.* where you may finde the brethren in *Judea* did doubt whether *Peter* had done as he ought, *v. 3.* *Peter* therefore for their satisfaction rehearseth the whole matter unto them; and *v. 17.* he saith, *For as much then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ? What was I, that I could withstand God? When they heard these things they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.* Therefore that and no other could be the reason, it being new and strange unto them, that the Gentiles should be admitted into the privileges of the Gospel as well as they. From what is aforesaid I conclude, that the Baptism of Water was commanded of God, and was ratified or confirmed so to be from Heaven after the Resurrection and Ascension of *Christ*, *Acts 9. chap. 10.* whence I thus reason.

*That which was commanded by Christ on Earth and afterwards confirmed from Heaven is a binding duty. But the Baptism of Water was commanded by Christ on Earth, Mar. 28. 20. and afterwards confirmed from Heaven, Acts 9. ch. 10. Therefore the Baptism of Water is a binding duty.*

The gross mistake and disobedience of two sorts of men in the world is hereby plainly discovered; the one who slight and undervalue the Baptism of Water, under the pretence of their being baptized with the Spirit, as if the Spirit of the Lord did teach men to disobey *Christ*: but admit they were baptized with

the Spirit (as they are not) they have not more of the Spirit than *Cornelius* and his household had, (nor so much neither) who, *viz.* *Cornelius* must notwithstanding be baptized in Water: And another sort of men who look upon it as matter of indifference to be done or not done, and therefore live in disobedience to it; whereas the Apostle saith expressly, *He that saith, I know him, and keepeth not his commandments is a Liar, and the truth is not in him, 1 John 2.4.* of which commandments Water-baptism is one, as hath been shewed.

Secondly, the right manner of Baptizing is essentially necessary to the administration of Water-baptism, which hath been subverted by the *Babylonish Whore*, and is at this day, whereby it's become a question whether sprinkling or dipping be the right manner of Baptizing. To which I answer, that the right manner of Baptizing is by dipping, and that all other are but pretended and mock-baptizings; and that sprinkling is no more baptizing than the pairing of the nails was circumcising, which appears from the word *baptizo*, because of *immergo* which is plunge or dip in, *tingo* to dye, dip, colour, *mergo* to drown or sink in the water, dip, plunge, overwhelm, by which it's plain that the native and proper signification is to dip into or plunge under water, which is so confest by the Author of the *English Dictionary* where he saith Baptize is to wash, and Baptism is a washing or dipping in water, which washing must be by dipping, as is plainly confest and honestly acknowledged by the Bishops in their Rubrick, where they in their *Publick Baptism* as they call it, say) *Then shall the Priest take the child in his hands and ask the name, and naming the child shall dip it in the water, &c.* Also see Mr. *Samuel Fisher* in his Book entituled *Baby Baptism* *mer Babylonism*, fol. 307. where he learnedly refutes the *Babylonish* manner of Baptizing, as they ignorantly call it: but setting that aside, the Word of the Lord will plainly make it appear to a mean capacity. Several Reasons might be given, a brief hint of some of them I shall give, for the better satisfaction of the Reader, as,

First, because *Christ* who is our Patern is said, when he was baptized by *John*, *Matth. 3.* to come up out of the water, whence reason will speak thus much, if *Christ* when he was baptized

ptized came up out of the water, he was down in the water; a man cannot properly be said to come up out of a pit, if he had never been in a pit: and reason further saith, that *Christ* had no need to go into the water to be sprinkled. The *Presbyterians* have taught us that a *Bason* will serve to sprinkle with; What do they think, was there never a *Bason* in *Christ's* time, nor no other small vessel to take up a little water in, but he must go into the water to be sprinkled, if sprinkling would have served? for to go into the water to be sprinkled is improper, and cannot be: because to sprinkle is to apply the water to the subject, but to go into the water is to apply the subject to the water, which are different things. Again, it's said of *Philip* and the *Eunuch*, *Acts* 8. that they both of them went down into the water, which were altogether superfluous, if the throwing a little water on the face, as the *Whore Rev. 17.* doth, would have answered the manner of baptizing according to the institution. But it may be objected, that the *Eunuch* being a travelling had no vessel to take up water in. I answer, Admit he had not, yet they need not have gone down into the water neither of them, for *Philip* and the *Eunuch* might have gone onely to the water-side, *Philip* might take up a little water in the palm of his hand, and with it sprinkled the *Eunuch*, if that would serve, and never go in for the matter.

Secondly, because *John* was said to baptize in water, he baptized in *Enon* near *Salem*, &c. *John* 3. Now to sprinkle is not to baptize in, but with water onely; to say one is baptized in water when there is a little thrown upon their head onely, is no less an untruth than to say the cutting of a bit of the fore-skin was Circumcision, or the cutting the fore-skin round.

Thirdly, because the very reason that the Spirit renders why *John* baptized in *Enon* was, because much water was there; which reason were invalid, if sprinkling were the manner of baptizing, for then *John* might have baptized in another place where there was but little water, as in a chamber with a little water in a *Bason*, as the *Presbyterians* now do; he might have had water fetched from *Enon* or some other place, as they have, if sprinkling had been Baptizing; for they by experience know that a gallon of water will sprinkle many, they need not go to *Bow River* or *Thames*, because there is much water, as *John* did

to

to *Enon* they have a nigher way to the Wood, they can do it in a Chamber with a little water in a Bason. But how unlike their practise is to the Primitive, I leave to consideration.

Fourthly, because the Baptized are said to be buried with Christ in Baptism, *Rom. 6. 4. Col. 2. 12.* Now every one knows that knows any thing, that to be buried is to be covered all over with earth, if a dead man should have a little earth sprinkled on his face, would not men say this dead man is not buried; yes, saith another, he is buried; do you not see earth on his face; thou fool may the other say, is that burying? put him into the ground, and cover him all over, he will stink and be an annoyance else to Comers by: Baptism is a burying; and those that are baptized are said to be buried, which cannot be if they are not baptized, so as to be buried in and covered with water.

Thirdly, the Subjects who by virtue of the Command are required to be baptized are Believers, such as are first taught, *Mat. 28. 19. Go teach all Nations baptizing them, &c.* From which place some do ignorantly and absurdly urge, that the baptizing them is meant all Nations, and all them in all the Nations first, then not only the Children of Believers, which they say must only be baptized, but the Children of Pagans and Unbelievers also, which how contradictory that is to their own opinions I leave to them to see. Secondly, if all and every one in the Nations must be baptized, whether taught or not taught, then they ought to baptize untaught men, as well as untaught Children, and then how long have they neglected their duty is apparent.

But leaving them in their folly I shall shew that them there spoken of relates to these that are taught only, Christ commanding his Disciples to baptize such as they had first made Disciples by teaching, which agreeth with Christs practise, who is said to make and baptize more Disciples than *John. 4. 1.* which was all along the practise of his Disciples: *Peter* taught the *Jews* first. *Act. 2. Paul* and *Silas* the *Jaylor*. *Act. 16.* Believers then are undoubtedly the Subjects of Baptism for Repentance; and Faith is antecedent to Baptism; as appeareth *Heb. 1. 2:* Christ did not only command Believers to be baptized, but his Disciples whom he commissioned to baptize baptized: such

such onely *Peter* commands the *Jews* to repent and then to be baptized. *Act. 2. 38.* they that gladly received his word only were baptized, *ver. 41.* the Samaritans, *When they beleaved Philip preaching the things concerning the Kingdom of God, and the name of Iesus Christ they were baptized both men and Women. Act. 8.* Likewise when he by preaching of Christ had converted the Eunuch, he coming where water was, said unto *Philip*, here is water, what doth hinder that I may not be baptized? *Philip* answer unto him is, If thou beleevest with all thy heart, thou mayest, plainly implying, that if he did not beleve he was not to be admitted to Baptism: the Eunuch answered and said; *I beleve that Iesus Christ is the Son of God, and he commanded the Chariot to stand still, and they went down both into the Water, both Philip and the Eunuch and he baptized him. ver. 37. 38.* *Lydia* also when she had heard *Paul* preach was baptized, *Act. 16. 14. 15.* When *Paul* had preached to the *Jaylor* and he beleved, and his house, they were baptized, *verse 32. 33.* and *Crispus* the chief Ruler of the Synagogue beleved on the Lord with all his house, and many of the *Corinthians* hearing beleved, and were baptized, *Act. 18. 8. 1 Cor. 1. 14.* *Paul* when he beleved was baptized, *Act. 9. 18 Chap. 22. 16.*

But it may be objected, that although Beleevers were baptized, yet they are not the onely subjects of Baptism, but Children may be also. I answer, where then is it writter, where did Christ command it or his Disciples practise such a thing? but in further answer to the Objection take these two Arguments.

*Such and such only as are expressed in the command for Baptizing are the subjects of Baptism; but such as are taught and do beleve, and such onely are expressed in the Command for baptizing: Ergo, such and such onely are the subjects of Baptism, if there be neither command from Christ, nor example from his Apostles for the baptizing of any but Beleevers, then such and such onely are the subjects of Baptism; but there is neither command from Christ, nor example from his Apostles for the baptizing of any but Beleevers. Ergo, Such and such onely are the subjects of Baptism.*

To baptize any but such only as are expressed in the Command, will prove as great a transgression, as it would have been for



*Moses* to have built the Ark with another sort of wood than he was commanded to do, *Exod. 25. 10.* yea, and greater, *Heb. 2. 1, 2, 3, 4. Ch. 10. 29.* But I shall not insist any further touching this particular, because other men have writ on this matter, whose writings are extant and unanswered, but shall once more refer the Reader to one entituled *Baby-Baptism*, meer *Bab. ism*, wherein full satisfaction is given to objections (it being sufficiently authorised both by Scripture and reason) and may be received by those who will make use of that reason God hath given them.

Fourthly, and lastly, the Minister by whom this Baptism is to be dispensed, is likewise considerable; the Administrator of Baptism is either one, who doth it officiously or occasionally, but both of them such as are obedient to the faith and order of Christs Doctrine walking in it honestly and faithfully,

First, such as did administer Baptism officially, they were the Apostles which were either such as were sent by Christ by word of mouth, as the eleven, or such as were set apart by the Churches afterward, as *Paul* and *Barnabas*, *Act. 13.*

Secondly, such as do it occasionally, are such as are faithfull, gifted Disciples, who are called thereunto, as was the Disciples at the Martyrdom of *Stephen*, who were scattered abroad at that Persecution, and went up and down preaching the Word, *Act. 8.* amongst whom was *Philip* who baptized the *Samaritans*, *Act. 8. 12.* which he did not do by any authority he had so to do in respect of his office as a Deacon, for he was chosen to serve Tables, *Act. 6.* but in respect of his Discipleship which was sufficient in it self to authorise him to that work, he having preached and converted the *Samaritans*, might by the same power he did the one do the other. To conclude, that only can be the Ordinance of Christ that is performed according to Christs appointment: if either of these fore-mentioned particulars be wanting, certain it is Christ will not own it, how dare men call that Christs Baptism, which Christ never commanded, neither in point of maner, nor subject, instead of dipping Believers they sprinkle Children: thus do they pervert the Laws of Christ, teaching for Doctrine their own traditions more than the Pharisees did the Law of *Moses*, and so make them void by their



their traditions, but wo unto them, for God will not be so served: thus saith the Lord, *For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men: therefore behold I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, Isai 29. 13, 14. Jer. 49. 7. Obad. v. 8. 1 Cor. 1. 19.* so much as to the Baptism of Water, which is the Baptism commanded.

Secondly, as there is a Baptism commanded, so there is a Baptism promised, *I indeed baptize you with water unto repentance; but he that cometh after me, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire, Matth. 3. 11. Mark 1. 8. Luke 3. 16.* which promised Baptism is annexed to the Baptism of Water, as I shall shew; the Lord by the mouth of the Prophet Joel makes this promise, *And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesie, your old men shall dream dreams, your young men shall see visions, Joel 2. 28.* which promise was performed to the Disciples, *Acts 2.* in such a manner as the beholders were amazed thereat, and some said they were drunk with new wine; upon which Peter took occasion to shew unto them that they were not drunk, *But saith he, this was that which was spoken by the Prophet Joel, v. 16.* He further shews unto them that they had crucified the Lord of Life, and that he whom they had crucified was both Lord and Christ; when they heard this they were pricked to the heart, and cried out, *Men and brethren what shall we do?* Peters answer unto them is, *Repent and be baptized every one of you in the Name of the Lord Jesus for the remission of sins, (which is the Baptism commanded) and you shall receive the gift of the Holy Ghost, which is the Baptism promised, and to them applied upon their repenting, and being baptized in water; for saith he, The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call, v. 38, 39.* from which place it is apparant that the Spirit was annexed to Baptism, not onely then, but in this and all

other ages being promised baptized believers, as such, that were as far off, even as many as the Lord our God shall call; *And we are witnesses of these things*, saith the Apostle, *and so is also the Holy Ghost whom God will give to them that obey him*, *Acts 5.32.* Christ also saith to his Apostles, *If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you*, *Iohn 14.15, 16. v. 26. chap. 15.26. & 16.13, 14.* by which it's clear that God hath promised to give his Spirit (to such as are baptized that keep his commandments) to dwell in them, to comfort and teach them, to lead them into all truth, and to help their memories, that after they believe they may be sealed with that Holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession unto the praise of his glory, *Ephes. 1.13, 14.* which is not the Spirit of Bondage to fear, but the Spirit of Adoption whereby we cry *Abba Father*, *Rom. 8.15.* The Spirit it self bearing witness with our spirits that we are the children of God, *v. 16.* For God hath not given us the Spirit of fear, but of power, of love, and of a sound minde, *2 Tim. 2.7.* which promised Spirit the baptized ought to believe they shall receive, for God hath promised it unto them, which he hath given to those that sought it of him, *Acts 8.17, 18. chap. 19.6.* and will, yea and doth still to those that seek it in his way; for he cannot be unfaithfull; his promises are not Yea and Nay, but Yea and Amen in Christ, *2 Cor. 1.20.* Who hath sealed us, and given the earnest of the Spirit in our hearts, *v 22.*

Thirdly, there is a Baptism of Fire John the Baptist likewise speaketh of, *Mat. 3.11.* which is the Baptism of Afflictions, Sufferings, and Persecutions, which those that will live godly must suffer, *2 Tim. 3.12.* It's given in the behalf of Christ, not onely to believe on his Name, but to suffer for his sake, *Phil. 1.29.* which is called by Christ a Baptism, *Luke 12.50.* In the world he saith we shall have tribulation, *Iohn 16.33.* Hence it's called a trial by fire, *1 Pet. 1.7.* and a fiery trial, *chap 4.12.* which

we must be baptized with, *Revel. 2. 10. chap. 3. 10. James 1. 3. v. 12.* that as Gold is tried and refined with fire, so we being baptized therewith, our Faith may be found unto honor and glory at the appearing of *Iesus Christ, 1 Pet. 1. 7.*

S E C T. IV.

Of Laying on of Hands.

**I**N the opening of this principle of *Christ's* Doctrine, I shall demonstrate.

First, that the Laying on of Hands on baptized believers as such, is onely that principle mentioned *Heb. 6. 1, 2.* and that no other Laying on of Hands mentioned in the Scripture, as that *Acts 6. chap. 13.* nor that mentioned *Mark 16. 18. Acts 28. 8.* is any part thereof.

Secondly, that there is a command exhibited for Laying on of Hands on baptized believers as such.

Thirdly, that there is a common end assigned, made and belonging to the baptized, as such.

Fourthly, that it's the dutie of every baptized believer to submit to this Laying on of Hands.

Fifthly, that such that do oppose and refuse to submit to Laying on of Hands though baptized are not communicable; in order to the proof of all which, I shall first take notice of, and give answer to a Printed Paper, entituled, *Questions about Laying on of Hands (with the grounds why they are demanded)* lovingly propounded to all those Churches of Christ in London or elsewhere, or to any one member of the Body of our Lord, who pleadeth or preacheth for the necessity or usefulness of Laying on of Hands to be practised upon or submitted unto by all baptized believers. This Paper was subscribed by fifteen hands (I suppose in the name and behalf of the rest) viz. *Henry Danvers, Edmund Chilenden, John Freeman, Francis Hickman, John Mason, John Pim, John Sturges, Thomas Dafen, John Howard, Michael Cole, Robert Raynor, James Pitman, Robert Jeffs, John Showell, Richard Glens.*

In

In my Answer to which Paper, I shall make bold to place the four last in the front, and the four first in the rear, that so by that means I may with less labor and the more facilitie give a full and clear answer unto them all, according to the order of those five things I above undertook to prove. I shall therefore in the first place examine the introduction to the fifth question, which is as followeth.

*We do or may reade of Laying on of Hands upon several occasions differing the one from the other in the qualification of the administrator, as Luke 21.12. compared with Mark 16.18. the one being wicked, the other godly.*

*Secondly, different qualifications in the persons on whom Hands were laid, sometimes before baptized, sometimes after Baptism, Acts 9.17. ch. 8.17.*

*Thirdly, Hands were imposed upon several accounts or ends, sometimes to be brought before Rulers, as Luke 21.12. sometimes to heal the sick, Acts 28.8. sometimes to cure the blinde, Acts 9.17, sometimes to set men apart to administer temporal things, Acts 6.6. sometimes to set men apart to administer spiritual things, Acts 13.3. and these were those who were gifted before Hands were laid on them; sometimes Hands were imposed that men might be gifted, 1 Tim. 4.14. sometimes Hands were laid on by men gifted, to give the Holy Ghost to them that were not set apart to Office, as many of themselves say, from Acts 8.17.*

*Ans<sup>r</sup>. I confesse (as you say) there is a difference between the administrators of the Laying on of Hands in their qualifications and in the administration also; the one being wicked (as you say) and devilish, the other godly, for such a qualification as to lay Hands on the godly to persecute and hail them to prison, as that mentioned Luke 21.12. is, must needs be of the Devil, Rev. 2.10. and so must the administration thereof, (as you improperly term it) be also: but what doth such an instance serve for? Do you suppose that the Laying on of Hands mentioned Luke 21.12. is or may be that mentioned Heb. 6.1, 2. which is called a Foundation-principle of Christ's Doctrine? It seems you will put it to the question: for you inquire in your fifth question, which of them you mention in your Introduction,*

is called by *Christ* or his Apostles the Foundation-principle, &c. as if it were a question now with you whether it be not a Foundation-principle of *Christ's* Doctrine to lay Hands on believers, to deliver them up to the Rulers, and to cast them out of their Synagogues into Prisons, as the administrators (as you call them) did the Saints, *Luke 21.12.* as if *Christ* did teach his Disciples to lay violent hands (for such a laying on of hands that was and is) upon their fellow-brethren, which whosoever doth, especially if he be a steward in Gods house, shall be cut asunder, and have his portion with the hypocrites, *Matth. 24.51.* I cannot a little wonder that you should subscribe to such a thing in your way to the question, and that not one of you should see how absurd and uncouth a notion this is; I shall not therefore take any notice of this in my answer to the question, it being sufficient to me that *Christ* taught his Disciples as a Foundation-principle of his Doctrine, nor in no other respect, nothing that is wicked (as you say this is) or of the Devil, as that laying on of hands is, *Luke 21.12.*

Secondly, as to the qualifications in the persons on whom hands were laid, *Acts 9.17.* being different from that *Acts 8.17.* As the qualifications were different, so were the ends also, the one being to cure the blinde, *Acts 9.17.* the other that they might receive the gift of the Spirit, *Acts 8.17.* For my part I do not understand that *Ananias* laid hands on *Paul* before his baptism, that he might receive the Spirit, but that he might receive his sight, which he did; neither doth the Text say that he did: it's true *Ananias* was sent to *Paul* to that end, as one amongst the rest; but whether he did lay on hands on him to that end, viz. that he might receive the Spirit is yet a question, but admit it were, must there needs be a division made between that *Acts 9.18.* and that *Acts 8.17.* God doubtlesly may have so much libertie or power granted him by you and me also to anticipate his one ordinance and order in the dispensation thereof, which we may not take to our selves in no case. But why do you sometimes say administred before Baptism, as if it had been several times so administred, when indeed it was but once? (if that were granted) so administred, as that in *Paul's* case onely (who was blinde as you observe) and thereby rendred incapable to perform what he

he was to do, and if *Ananias* did lay hands on him that he might receive his sight and be filled with the Spirit also before Baptism, which is not granted, it's no rule for us to do in a common way without the like case, and by the like Revelation that was done.

Thirdly, as to the severall accounts or ends you speak, on which Laying on of hands was administered, though you make a great stir about the business, and thereby think to make others as cloudy as your selves; yet laying aside the first of these which is so devilish in it self, and you so ridiculous in mentioning it, that for my part I think you might have found something else to do when you did insert it, and I things now of greater weight to speak to than to answer it, more than I have done; the great flourish about severall sorts of Laying on of hands upon severall accounts or ends, will with their ends prove but three, *viz.*

First, a Laying on of hands to heal the sick and cure the blind, which I take not to be another but the same.

Secondly, a Laying on of hands, to appoint Church-officers to the work they are called to, whether it be to minister temporal things, *Act. 6. 6.* or spiritual things, *Act. 13. 3.* who were gifted before hands were laid on them, *Act. 6. 3.* as well as *Timothy, 1. Tim. 4. 14.*

And thirdly, a laying on of hands that they might receive the Holy Ghost, *Act. 8. 15.* That were not set apart to office, as we indeed say from *Act. 8. 17. Chap. 19. 6.* which three now mentioned, for my part I own; and as for a fourth I profess my self ignorant of, as one that ever Christ willed should be practised in his last Testament. But I cannot thus pass by, and not take notice of the last of these as you lay it down, *viz. That sometimes hands were laid on by gifted men to give the Holy Ghost to them that were not set apart to office, as many of themselves say from Act. 8. 17.* That hands were laid on Disciples baptized as such by gifted men, such as *Peter* and *John, Act. 8. 17.* to the end they might receive the Spirit, which God had promised to baptized Believers, as such, *Act. 2. 38. 29.* which only end is assigned, *Act. 8. 15. 10* which end they laid on hands that the baptized might receive it of God, whose gift it was particularly, and alone appropriated to Christ and him, *Act. 5.*

32. *Mat. 3. 11. Job. 14. 16, 17. Ch. 15. 26. Ch. 16. 7.* is true: but if under this sentence, *viz. to give the Holy Ghost; to them*, doth lurk this conceit, that these men were so gifted as to have power to give the Holy Ghost to them, on whom they laid their hands, it's that I must deny, but more of this hereafter; I now come to the fifth Question, which with the ground of it is as followeth.

*Inquirers. The ground of the fifth Question is, seeing many plead for laying on of hands to be practised, or submitted unto as a Foundation Principle, or a beginning Doctrine of Christ, and that by all baptized Believers.*

*Question. Therefore we desire to know (if any of them can inform us) which of all these Layings on of hands fore-mentioned is called by Christ, or his Apostles, the Foundation-principle or the beginning doctrine by some Text in Scripture?*

*Answer.* It seems the Inquirers themselves are not ignorant, but do take it for granted, that there is a Laying on of hands called by Christ or his Apostles, the Foundation Doctrine, only this, they are ignorant of which of them (mentioned in their Introduction) it is for the satisfaction of them & others, if they will take any: I shall therefore give this Answer, *viz.* that the Laying on of hands on baptized Believers, as such to the end they might receive the Spirit is called by an Apostle, as the Author to the Hebrews was, a Foundation Principle, or a Principle of the beginning Doctrine of Christ *Heb. 6. 1. 2.* All the work now to do, will be as to this thing, to prove, that the Laying on of hands mentioned, *Heb. 6. 1, 2.* is the laying on of hands practised on baptized Believers, as such, *Act. 8. 17. Chap. 19. 6.* that it is that mentioned and called a Foundation Principle of Christs Doctrine, and neither of them fore-mentioned in your Introduction, for that *Heb. 6. 2.* is called a Foundation Principle, a Principle of Gods Oracles, *Heb. 5. 12.* as cannot be denied by the rational, which of them fore-mentioned forever it is.

It's not without reason so to conclude: First, because that Laying on of hands mentioned, *Heb. 6. 1, 2.* is a beginning or a Foundation Principle of Gods Oracles, and Christs Doctrine to be laid by, every beginning Christian man, which accordingly was as we read, *Act. 8. 17. ch. 19. 6.* But the Laying on of

hands on Church-officers was no part of their beginnings in Christianity, but was dispensed on men that had before laid the Foundation, and that were growen to some maturity in Christian Religion, and were fit for the employment, nor of babes as they that have but laid this Foundation in every part of it are *Heb. 5. 12. 19.* but of strong men, as the seven Deacons, *Act. 6. 3.* were men full of the Holy Ghost, *Paul* and *Barnabas*, *Act. 13. 2.* were men fitted and enabled to the work whereunto they were called; *Timothy* as you say, and the truth is, was a man that was gifted before he had hands laid on him by the Presbyterie to depute him to the office of a Bishop, *1. Tim. 4. 14.* which gift he received by the Laying on of *Paul's* hands. *2. Tim. 1. 6.* and therefore the Laying on of hands on officers to depute them thereunto, cannot be that mentioned, *Heb. 6. 2.* but that Laying on of hands mentioned, *Act. 8. 17.* *Ch. 19. 6.* onely, that being a Principle of the beginning Doctrine of Christ; all of which being submitted to make a man but a babe in Religion, one that hath need of milk, and not strong meat, and how unapt and unable such are for the work of strong men may easily be known.

Secondly, the Laying on of hands on Church-officers cannot be that Laying on of hands, *Heb. 6. 1. 2.* but that must, *Act. 8. 17.* because that would suppose all the Hebrew Church to be officers, which could not be for the whole body to be Deacons, Messengers or Elders, would be as great a deformity, as for all the natural body to be an eye or a hand, or any one thing or member.

Thirdly, that Laying on of hands on the sick, *Act. 28. 8.* cannot be that meant, *Heb. 6. 1. 2.* but that *Act. 8. 17.* must, because it would of necessity suppose them all to be sick, which so to suppose were ridiculous.

Fourthly, the Laying on of hands for healing, *Mark. 16. 18.* *Act. 28. 8.* cannot be that *Heb. 6. 1. 2.* but that *Act. 8. 17.* must, because the gift of healing was a consequent of the gift of the Spirit, which was received by a Laying on of hands that did precede it; therefore it could not be that Laying on of hands, *Heb. 6. 1. 2.* that being one of the first Principles of the Oracles of God so called. *Heb. 5. 12.*

Fifthly



Fifthly, the laying on of hands to set apart men to office in the Church, *Acts 6.5. 13.3.* nor the laying on of hands for healing, *Mark 16.18. Acts 18.8.* cannot be that *Heb. 6.2.* but that *Acts 8.17.* must, because then none could lay the foundation or beginning Doctrine of *Christ* but such onely that either attained to such parts or gifts as are required in Church-officers, and accordingly they set apart to officiate in their respective Offices by laying on of hands, or such who have been sick or blinde, or something, that so hands might be laid on them in order to their healing, which to say were preposterous, for then none could attain to the state of babeship in Religion but such who are either Deacons, Apostles or Elders, and have hands laid on them to that end, which cannot be, because such must not be novices in the faith, *1 Tim. 3.6.* or else such as are sick, lame or blinde, and so receive imposition of hands in order to their healing, which if so, then it doth unavoidably follow, that sickness, lameness or blindness must be essentially necessary to this part of *Christ's* Doctrine, which I suppose will not be affirmed by any.

Sixthly, the laying on of hands *Acts 6.6. chap. 13.3:* is not that *Heb. 6.2.* because we finde them both administred upon one and the same person on several accounts or ends, as for example, *Paul* had hands laid on him, *Acts 9.17.* by *Ananias* that he might receive his sight, and be filled with the Holy Spirit, (as the inquirers say) which end agrees with that in *Acts 8.15. chap. 19.6.* and yet he had hands laid on him afterwards to depure him to the Office of an Apostle, *Acts 13.3.* so likewise *Timothy* had hands laid on him by *Paul*, by which he received a gift, *2 Tim. 1.6.* and yet notwithstanding he had hands laid on him by the Eldership in order to his Office, *1 Tim. 4.14.* Now if laying on of hands were dispensed twice to one and the self-same persons on different accounts or ends, then it is most apparantly clear that the laying on of hands *Heb. 6.2.* and the laying on of hands *Acts 6.6. chap. 13.3.* are different in themselves and ends, wherefore they were administred, the one being dispensed on the baptized as such, (it being a foundation-principle) to the end they might receive the Spirit, *Acts 8.15.* the other in order onely to their being set apart to the work of the

ministrat. Furthermore, the laying on of hands mentioned *Mark 16.18. Acts 28.8.* is not that laying on of hands *Heb. 6.2.* because then the *Hebrew Church* must be all of them supposed to be (when they laid this principle of the foundation) either sick, lame or blinde, (as is before said) which were absurd to imagine.

Seventhly, the Laying on of Hands *Acts 6.6. chap. 13.2.* nor the laying on of hands *Mark 16.18. Acts 28.8.* is not that Laying on of Hands, *Heb. 6.2.* because the Apostle saith, *They had need to be taught again,* (which implies they had been already taught) which were the first principles of the oracles of God; now it cannot be concluded fairly or rationally that the Officers amongst them should have hands laid on them in order to their Offices, nor that they should have hands laid on them again, to heal them of sickness, lameness or blindness, unless they had been so, neither can he mean that they had need to be taught again, to appoint more of them to Office, by laying on of hands for their dulness in hearing, and their little and small growth under the means of grace, which they had, rendred them incapable of being teachers; it's true he saith, for their time they might have been teachers of the principles of Gods oracles, but the want of improving that time they had, made them still to be in no other capacitie but as babes, and such as had need of milk, and not strong meat, they being unskillfull in the word of righteousness, therefore it can at no hand be understood to be the laying on of hands, *Acts 6.6. chap. 13.3.* for then the Apostle would have said, seeing you have improved your time so well that you are so skilled in the word of righteousness, since you became obedient to the Doctrine of *Christ*, that now you are become able teachers of others, therefore now you have need that one teach you again what are the first principles of the oracles of God, of which principles Laying on of Hands is one, that so you might all of you be appointed thereby to the work of Deacons, Elders or Apostles, and by that means you may become all Officers; if the Apostle had said thus, there had been something in it to the inquirers purpose, but he teacheth the *Hebrew Church* a contrary Lesson to this, and upon their imbecillitie in matters of Religion he grounds his reproof, saying, *You had need to be taught*

taught again what are the first Principles, the very *A B C* of Religion, and are become weak, &c. By these Reasons it appeareth as clear as the Sun when it shines brightest that the laying on of hands mentioned *Acts 6.6. chap. 13.3.* nor the laying on of hands *Mark 16.18. Acts 28.8.* is not the laying on of hands mentioned *Heb. 6.2.* The laying on of hands *Acts 28.8. Mark 16.18.* nor the laying on of hands *Acts 6.6. chap. 13.3.* being not that mentioned *Heb. 6.1,2.* called a Foundation-principle of *Christ's* Doctrine, it remains to be discovered what laying on of hands that is *Heb. 6.2.* though it be already shewn and proved by those Reasons above produced to be a laying on of hands on baptized believers as such, to the end they might receive the promise of the Spirit made to them as they are believers baptized, *Acts 2.38,39.* insomuch that it doth appear that it being neither of those mentioned in the introduction, viz. Laying on of Hands on Officers, nor the laying on of hands on the sick; it therefore followeth, that it's the last onely, as it shall yet further appear. When *Philip* had preached, converted and baptized men and women, *Acts 8.12.* the Apostles at *Jerusalem* hearing that *Samaria* had received the faith, they sent *Peter* and *John* to *Samaria* to impose hands on the baptized there, to the end they might receive the Spirit, *v.15.* who when they (viz. *Peter* and *John*) came they laid their hands on them, viz. the baptized *Samaritans*, and they received the Holy Spirit, *v.17.18.*

Whence I observe as an undoubted truth that *Peter* and *John* laid hands on the baptized; on them, saith the Text, that is to say, on all of them that *Philip* had baptized.

*Objection.* But it's objected and sometime affirmed by some of the inquirers that by [them] is meant but [some of them *Philip* baptized] and not all.

*Answer.* To which I answer, that it's as good right and sound reason to say that the Apostles at *Jerusalem* sent *Peter* and *John* but to some of them, and when they were come down to *Samaria*, they prayed but for some of them; as to say, that they laid their hands on some of them, when the Text saith, they laid their hands on them, the baptized, *Peter* and *John* were sent to them they prayed for, and then they laid hands on that they

might receive the Spirit, *Act. 8. 15.* which they did in that way, *viz.* Prayer, and Laying on of hands,

This Objection will prove but lame and unsound; even such a one as we receive from some touching Christs dying for all men, who when we urge such places in the Scripture, that he saith, he dyed for all; it's meant say they but some, *viz.* the Elect onely, even so do the Inquirers in this case act their part, for they say them is meant but some of them, *Act. 8.* they would have it so; that I grant, for else it makes not to their purpose. But I shall further shew them the weakness of this Objection.

The Apostle *Peter* makes mention of some, that after they have escaped the Pollutions of the world, and are overcome, the latter end of them is worse than the beginning, and, that it had been better for them not to have known the way of Righteousness, than after they had known it to turn from the holy commandment delivered unto them, *2 Pet. 2. 20, 21* Now if by them is not meant all of them that are overcome and intangled again, then some of them that are entangled overcome and do turn from the holy Commandment, are not in this worse condition mentioned by *Peter*, by so doing though it had been better for some of them not to have known the way of Righteousness, yet for othersome of them it is not so, if some of the Inquirers say true, for by them (say they) is meant but some of them, *Acts 8.* in that case, and say I if in that why not in this case also, *2 Pet. 2.* So likewise in the beginning of the Chapter the Apostle saith, there will be some that will deny the Lord that bought them, if their (*viz.* the Inquirers) understanding be right Christ bought but some of them that deny him, which they that so do bring upon themselves swift destruction, whence it will likewise follow, that if Christ bought but some of them, but some of them that do deny him do bring upon themselves swift destruction; but as for the rest of them they do not, although they do deny him, right reason sure will say this is preposterous, and they themselves that are the Inquirers will so conclude with me I suppose in these cases, and I doubt not but they will also in the case in difference, when they come to themselves, and come out of this cloud they are in about this matter. But further, to shew them a little more of their absurd reasoning in the case of the Samaritans,

*Acts*

*Acts* 8. in the Commission Christ gave his Disciples, *Mat.* 28. 19. He saith to his Disciples, *Go teach all Nations baptizing them, &c.* by them in this place, if it be as some of the Inquirers by word of mouth have affirmed to me, that them in *Acts* 8. 17. is not meant all of them, but some onely, then may it be concluded by as right good and solid reason, that them in *Mat.* 28. 19. is meant but some of them, and then it follows, that but some of them Disciples so made by teaching are to be baptized; but other some of them may be excused: O horrible! men will split themselves upon the Rock of error, rather than they will build in safety upon the sure and safe Foundation of the Prophets and Apostles; Christ himself being the chief corner stone, *Ephes.* 2. 20. But a little further to this matter, Christ saith, *Teaching them to observe whatsoever I have commanded, &c.* *Mat.* 28. 20. If I should now demand of the Inquirers, whether them in this place doth not relate to the baptized, them mentioned, *verse* 19. sure they would not be so irrational, as to say, it doth not, and whether the Etymology of this word them do not include all and every one of the fore-mentioned, taught and baptized them, *verse* 19. Sure I think no rational man would say any otherwise; for my part if the Inquirers should, it's not my light nor reason so to do. Many other instances of the like import might be collected; but these may suffice the rational, and as for the irrational and absurd, I leave them in their folly awhile, hoping at last they may see their mistakes. I should come to the matter in hand, *viz.* Further to prove that the Laying on of hands, *Acts* 8. 17. *Ch.* 19. 6. is the Laying on of hands meant on *Heb.* 6. 2. but in my way I meet with another Objection, which I have received by word of mouth from some of the Inquirers.

Object. *The Laying on of hands on baptized Beleevers, as such, mentioned Acts 8. 17. Cannot be, that Laying on of hands mentioned and called a Foundation Principle, Heb. 6. 1. 2. because we do not read in all the Scripture, that the Apostles did impose hands on any women, who are Disciples as well as men.*

Answer. That which is above-said doth sufficiently prove, that women had hands laid on them as well as men, because it's said, that *Philip preaching the things concerning the Kingdom of*  
God

God and the Name of Jesus they were baptized both men and women, *Acts* 8.12. Now it's already proved that hands were imposed on all the baptized by Peter and John who were sent by the rest of the Apostles to dispense that service chiefly, if not solely unto all the baptized, which were both men and women; but for further proof take notice that the Spirit was and is promised to women as well as to men, *Joel* 2.28. *I will pour out my Spirit upon all flesh, saith the Lord, and your sons and your daughters shall prophesie, &c.* which promise of the Spirit Peter makes use of, and applies unto the whole rabble of men and women, *Acts* 2.38,39. Now if the Spirit be promised to women, as it is to men, and if by prayer and laying on of hands it was and is Gods usual way to give the Spirit (to believers baptized as such) it being the end of that service, *Acts* 8.15. and in it given, *v.* 17,18. *chap.* 19.6. then it's an argument that women had hands imposed on them as well as men, which may be formed thus.

*Those to whom the Promise of the Spirit was made, the service in which the Spirit was given, which is prayer and laying on of hands ought to be administered.*

*But the promise of the Spirit is made to women as well as to men.*

*Ergo, the service in which the Spirit was given which is prayer and laying on of hands ought to be administered to women as well as men.*

The major proposition to me appears to be so indeniably evident and clear, that nothing can be more unless it can be proved that there is two services appointed of God, the one for men and the other for women to be dispensed in order to their receiving the Spirit after baptism as a beginning principle of *Christ's* Doctrine. The minor proposition the Scripture expressly speaketh, *Joel* 2.28. it being contrary to reason and without ground from Scripture to imagine that women should have the Spirit without asking it in the way God hath prescribed, any more than men who received it in that way, as is plain *Acts* 8.17,18. *ch.* 19.6.

Again, women are Disciples so made by teaching as well as men, to whom, *viz.* women when they were taught, baptism was administered by Philip, *Acts* 8.12. according to the commission, *Matth.* 28.19. whom *Christ* commandeth his

Disciples

Disciples further to teach (*viz.* women) to observe all things he [*Christ*] had commanded them, which offers another Argument to us thus,

*Whatsoever the Apostles received by command from Christ as a foundation-principle of his Doctrine to teach all baptized Disciples to observe, of whom disciplined women were a part as well as disciplined men.*

*That they did teach, and all the baptized Disciples did observe or submit to, as well disciplined women as disciplined men.*

*But laying on of hands the Apostles did receive by command from Christ as a foundation-principle of his Doctrine, to teach all baptized Disciples to observe of whom disciplined women were a part as well as disciplined men.*

*Ergo, laying on of hands they did teach, and all the baptized did observe or submit unto as well disciplined women as disciplined men.*

The major Proposition no man sure will be so void of reason as to deny (unless it be some Ranter or Quaker, who are indeed so atheistical and devilishly besotted with brutishness that they will believe nothing but Lies, being so strongly deluded to the end they might be damned for their not receiving the truth in the love of it that they might be saved, 2 *Thess.* 2. 10, 11, 12. *Acts* 8. 12, And as for the minor, whosoever should deny it were to say either that the Apostles did not teach all that *Christ* gave them in command to teach, which were to charge them with unfaithfulness to *Christ* in omitting to teach that to Disciples that *Christ* commanded them to teach them, which if so *Paul* could not say unto the *Ephesians* that he had kept back nothing that was profitable unto them. And again, he could not take them to record that he was pure from the blood of all men; for saith he, *I have not shunned to declare unto you all the counsel of God, Acts* 20: 20. with v. 26, 27. by which it is most evidently manifest that he omitted nothing, that was Gods counsel given in command by *Christ* to him, and so to the rest, to teach the Disciples to observe, or that they taught something more as a foundation-principle of *Christ's* Doctrine than *Christ* had commanded them to teach, which were likewise to charge them with unfaithfulness, and teaching for Doctrine their own traditions, by which they caused

the Disciples to be wil-worshippers, &c. And to say that the Disciples even all of them were not bound to observe all that *Christ* commanded to be taught, were to make the Doctrine of *Christ* of none effect, and to say that the Disciples or any of them did not submit to all that *Christ* taught as a foundation-principle were to charge them with refusing to hear him the great Prophet, which whosoever doth whether he or she shall be cut off. The *minor* proposition is clear from *Heb.* 5. 12. chap. 6. 1, 2. But more of this hereafter. Now to come to the matter, which is to prove that the laying on of hands mentioned *Heb.* 6. 2. is the laying on of hands on the baptized as such, and neither that *Acts* 6. 6. chap. 13. 3. nor *Mark* 16. 18. *Acts* 28. 8. *Paul* coming to *Ephesus Acts* 19. findeth certain Disciples there, of whom he inquires, saying, *Have ye received the Holy Ghost since ye believed?* They answer him saying, *We did not so much as hear whether there were an Holy Ghost or no.* *Paul* seems to marvel at this saying, *Into what then were ye baptized?* They answer, *Into John's baptism.* Then said *Paul*, *John* verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, one *Christ Jesus*; when they heard this they were baptized in the Name of the Lord *Jesus*; and when *Paul* had laid his hands on them the Holy Ghost came on them, and they spake with tongues and prophesied, and all the men were about twelve, v. 1, 2, 3, 4, 5, 6.

From all which I note. 1. That *Paul* coming to *Ephesus* findes certain Disciples there, *vers.* 1. 2. That those Disciples found at *Ephesus* were baptized Disciples, *vers.* 2, 3. 3. That *Paul* upon inquirie findes these baptized Disciples to be wanting in the knowledg and reception of the Holy Spirit notwithstanding they were believing and baptized Disciples, v. 2. 4. That *Paul* doth seem to wonder at this, *viz.* that they should not so much as hear whether there was an Holy Ghost or no, v. 3. 5. That *Paul* doth thereby intimate that there was something wanting in him who administred Baptism to them, (who as it's very probable was *Apollo*) he being onely instructed at that time in the baptism of *John*, who for want of knowledg in the ministrie of *Christ* left these baptized Disciples so clouded as they were, in so much that they did not once hear whether there was such a thing



thing as the Holy Ghost. Sixthly, that as these baptized Disciples were ignorant of the Spirit, they were likewise left ignorant of, and wanting in another service besides Baptism; which should have been dispensed after Baptism, (but was not) to the end the Spirit might be given of God to them, viz. Laying on of hands. Seventhly, that the Disciples finding at Ephesus those who were ignorant of the Spirit Paul imposed hands on, to the end they might receive it, which they did, the number of men being about twelve. These seven Considerations may be gathered up into this one Proposition, viz. *That the Disciples Paul found at Ephesus, though Believers, and baptized ones also, yet they were wanting in this Principle of Christs Doctrine, viz. Laying on of hands, which was dispensed on all of them by Paul, as one Letter of the Alphabet of a beginning Scholar in Christs School, to the end they might receive the Spirit, of which before they never had heard, without which, viz. Laying on of hands they were not found by Paul to be sufficiently lettered in order to their going on to perfection,*

In this Position I suppose there is not one sentence will be denied by the rational, onely I shall speak more to one branch thereof, viz. that Laying on of hands was dispensed as one letter of the Alphabet of a beginning Schollar in the School of Christ, which answereth, that Laying on of hands, *Heb. 5. 12 Chap. 6. 1, 2.* which I prove thus. *Either Paul laid hands on these Ephesians to heal them of sickness or lameness, &c. or to set them apart to some office, or as a beginning Principle of Christs Doctrine, Heb. 6. 1, 2, to the end they might receive the Spirit, that being all the Laying on of hands, mentioned by the Inquirers in their Introduction as I have shewed.*

But the two fore-mentioned, Laying on of hands Paul did not dispense at this time in the Ephesians, *Acts 19. 6.* Ergo, Paul laid his hands to the Ephesians, as a beginning-Principle of Christs Doctrine, *Heb. 6. 1, 2.* to the end they might receive the Spirit onely: the major Proposition is undeniably true upon the Inquirers grounds in their Introduction, it being clear and expressly said in the Text, that Paul did lay hands on the baptized Disciples at Ephesus, that they might receive the Spirit, which they did, though before they never heard of it, the mi-

<sup>t</sup>nor is already made apparent, for he could not Lay hands on them to heal them, except they had been sick, blinde, or lame, and to say he did appoint them thereby to office, were to say, they were all Church-officers, which is too great a deformity for Christs body, to be in as was before shewn: the Conclusion therefore followeth; For as much as *Paul* did not impose hands on the *Ephesians* in order to healing, nor to set them apart to office, it must of necessity be that, Laying on of hands called a Foundation, or beginning Principle of Christs Doctrine mentioned, *Heb. 6. 1, 2.* because it was not that, *Mar. 16. 18. Acts 28. 8. Chap. 6. 6, and 19. 6.* it is without controversie, that there is a Laying on of hands, which is called a Foundation Principle of Christs Doctrine, ranked with Repentance, Faith, Baptism, Resurrection and eternal Judgement; all of them making but one entire Doctrine, called the Doctrine of pertaining to the beginning of a Christian man, *Heb. 6. 1, 2.* which Laying on of hands there mentioned, must of necessity be that Laying on of hands practised, *Acts 8. 17, 18. Chap. 19. 6.* For further proof of which take this Argument: That Laying on of hands which followed Baptism in the order of practise or administration of it, *Acts 8. 17, 18. Chap. 19. 6.* is the same with that which in order of words followeth Baptism, *Heb. 6. 1, 2.* which is called a Foundation-Principle of Christs Doctrine.

But the Laying on of hands mentioned *Acts. 8. 17. Ch. 19. 6.* followed Baptism in the order of practise or administration of it. Ergo, That Laying on of hands, *Act. 8. 17. Ch. 19. 6.* which followed Baptism, &c. is the same with that followeth Baptism in the order of words, which is called a Foundation Principle of Christs Doctrine, *Heb. 6. 1, 2.* The minor Proposition is clear from the Texts themselves, *Acts 8. 7. 7. Chap. 19. 6. Heb. 6. 1, 2.* the major is thus proved; that Practise in Scripture, which agrees with the order and rule of it must be the same. But the Practise or Administration of Laying on of hands, *Acts 8. 17. Chap. 19. 6.* agrees with the order and rule laid down *Heb. 6. 1, 2.* Ergo, the laying on of hands mentioned, *Act. 8. 17. Chap. 19. 6.* in the practise and the laying on of hands mentioned, *Heb. 6. 1, 2.* in the order and rule of it, which is called a Principle of the Foundation is the same.

Thus

Thus have I given Answer to the Fifth Question in as much love to them as they profess they propound it, hoping it may satisfy them and others, I shall onely say one or two words more unto it, and pass unto the next.

It may be they will object, that I have not by any Text in Scripture shewed, as they desired in the last clause of their Question, which laying on of hands is meant *Heb. 6.1, 2.*

To which I answer, if they would have a Text that shall say this or that is the laying on of hands mentioned *Heb. 6.1, 2.* In so many words they must seek it themselves for me, if they would have it, for I know of none, it being sufficient to me, and all that desire to be satisfied that it's called a principle of *Christ's* Doctrine which cannot be neither for healing nor on Officers for the aforesaid Reasons, but to return them the like which may serve as an answer to that clause in the Question, *Christ* commands his Disciples to baptize Disciples, *Matth. 28. 28. 19.* Now we know that the Scripture makes mention of three sorts of Baptisms, one of Water, another of the Spirit, and the third of Affliction. Now if I should demand of the Inquirers to be directed by some Text in Scripture which of these *Christ* means, they would be to seek of one, that will say this or that it is, but they may urge the practise of the Apostles for Water-baptism, and give several Reasons to prove that it is Water-baptism, which may be undeniable from the Scripture. Even so say I, we have the strength of Reason and Argument grounded upon the practise of the Apostles in the Scripture, to prove (as I have done) that the laying on of hands on baptized believers as such, to the end they might receive the Spirit, *Acts 8. 17. chap. 19. 6.* is that the Spirit means, *Heb. 6.1, 2.* which is called by *Christ* or his Apostles the foundation-principle or the beginning Doctrine. But if I should admit (which I cannot do) that the laying on of hands on the baptized as such, were not onely the foundation-principle but the other, *Mark 16. 18. Acts 28. 8.* and that *Acts 6. 6. chap. 13. 3.* were also, and that they all of them together make up this principle; yet are not the Inquirers excused in their neglect unto and contention against this we practise as they do, but obliged to yield obedience unto, seeing it cannot be concluded but to be a part of that principle of *Christ's*

Doctrine; for how laying on of hands on believers baptized as such can be exempted (if not onely as I do affirm it to be and no other but that, and have proved it to be so) from being a part of it amongst the rest is more than any will prove I presume, either from Scripture or right reason.

*Inquirer.* The ground of the sixth Question is, seeing that Heb. 6. 1, 2. speaks of the laying on of hands as Plural, as the Doctrine of Baptisms, and doth not speak of one laying on of hands forementioned particularly, nor any other by distinction, neither of any end, purpose or event.

*Question.* Therefore we desire to know what safety it is for any man to conclude that Heb. 6. 1, 2. is meant but of one of them onely?

*Answer.* It were matter of wonder to me, that men who are reputed wise should discover so much imbecillitie as you do in the ground of your question, but that I know men cannot but halt and be in the dark when they contend against God, (as you do in this) or any of his truth. You take it for granted that Heb. 6. 1, 2. speaks of laying on of hands in the Plural, as of the Doctrine of baptisms. But why do you do so? Was there not one of you that would consider before he did subscribe what he subscribed to? Sure if any of you had, you would have found cause enough to witness against, and not subscribe unto such a thing as this is; but to help you I give you to note, that Heb. 6. 1, 2. doth reade it laying on of hands in the Singular, not layings on of hands in the Plural. It's true (and there I suppose ye lay your mistake) it speaks of hands in the Plural, in which the pluralitie onely lieth, and not in the service. Heb. 6. 1, 2. doth not say layings on of hands, which it must of necessitie do, had it intended more than one single service, as you your selves are faine to express your selves both in your introduction to, and also in your fifth question. You do or may reade when any particular laying on of hands was dispensed, it's as much Plural as this Heb. 6. 1, 2. is; as for example, when Paul administred this service of laying on of hands on the Ephesians he was said to lay his hands on them, Acts 19. 6. Hands is here in the Plural not in the Singular as hand, and yet it was but one single service: Paul did impose hands on them not to heal them, and to appoint them

to Office, but as they were believers baptized, to the end they might receive the Spirit onely, which in your Introduction to your fifth question, you your selves do exprefs laying on of hands, which is Plural in respect of hands onely, but not in respect of pluralitie, neither in the ends, purposes or events; this considered your Question is groundless, and therefore it requires no Answer, onely this, were it true, viz. what you affirm in the ground of your Question, I grant it were no way safe for any man to conclude that *Heb. 6. 1, 2.* is meant but of one of them onely; but seeing it's otherwise than what you affirm it to be; it's very safe for any man to conclude, that in *Heb. 6. 1, 2.* is meant but one laying on of hands onely; and to conclude that any more is meant in *Heb. 6. 1, 2.* is altogether unsafe, forasmuch as no more than one is there mentioned.

*Inquirer.* The ground of the seventh Question is, seeing that many draw inferences or deductions (as they call them) from *Heb. 6. 1, 2.* to maintain one Laying on of Hands onely, and none of them upon the forementioned considerations, neither in the end, purpose or event.

*Quest. 7.* Therefore we desire to know whether you judge it a command of the Lord Christ that any mans inference or deduction should be of a binding force in point of faith and obedience.

*Ans.* What you affirm in the ground of this Question seems to be incredible for what should any draw inferences or deductions, as you say we call them from *Heb. 6. 1, 2.* to maintain one laying on of hands onely, seeing no more than one is not so much as intimated in *Heb. 6. 1, 2.* much less plainly expressed, and therefore you wrong us, or at least mistake us, when you say, the ground of the seventh Question is, Seeing many draw inferences or deductions from *Heb. 6. 1, 2.* &c. what inferences or deductions need or do any draw from *Heb. 6. 1, 2.* to maintain one laying on of hands. I know none, nor none of us that so do, certain it is we need not, unless it be such an inference as this is, viz. seeing there is but one laying on of hands mentioned, *Heb. 6. 1, 2.* It's an abuse of the Text to say there is more than one there mentioned, as you do in the ground of your sixth Question; the ground of this question being sandie, your question will fall;

fall; but however thus much I shall say unto it in answer, that any mans inference naturally and rightly deducted, being not contrary but consonant unto the Scripture and right reason is binding in point of faith and obedience, and that you (if you are true to your principles) cannot but confess, nay this you have and do own, (some of you) it being your practice in your disputings and writing, as appears by Mr. *Everit* in his book of Nature, whose Questions some of these were long ago to my knowledge, notwithstanding he did not subscribe, but rather them upon others, for what reason I know not, unless it were because he having had more time than the rest of the subscribers had, saw the illiterature of them, therefore willingly avoided to subscribe them.

Inferences for my part I judge (if as aforesaid) to be binding for it's usual in the Scripture. How many inferences doth *Paul* draw in the 1 *Cor.* 15. to prove the Resurrection? If *Christ* be not risen, he infers, *Then is your faith vain, our preaching vain, and ye are yet in your sins.* If the dead rise not, he infers, *Then are we of all men most miserable.* Likewise, touching all mens being dead in sins, 2 *Cor.* 5. 14. he thus reasons, *If one died for all, he infers, then all were dead.* Many more of the like tendencie might be collected, which for brevities sake I omit.

But it may be objected, that these and such like are binding, because *Paul* had an infallible spirit.

I answer, so are any mans inferences binding that are (as before) naturally deducted agreeing with the Scripture and right reason, the judges of all controversies; otherwise you ought to lay them aside and not make use of inferences, who in other cases use them as much as any men I know.

Inquirer. The ground of the eighth Question is occasioned, because we have seen some of our dearly beloved brethren in the Lord (to the grief of our hearts) much offended at us, because we believe not the inferences or deductions (as they call them) drawn from Heb. 6. 1, 2.

Question 7. Therefore we desire to know of them what they will refer us unto, as the sure rule to try inferences or deductions by, because the best of men are liable to mistakes.

Ans. If your brethren (as you now call them) are offended

one

on your behalf it doth manifest their love to you and their desire after you.

But why are they offended? You say, because you will not believe their inferences drawn from *Heb. 6. 1, 2.* and what is it they do infer? You say, that but one laying on of hands is there meant? Is that an inference or the positive conclusion of the Text. I am sure the Text doth mention no more than one, as I have shewed; and if you conclude or infer more to be there, we have little ground to believe you or your inferences in that case; and if so, we are not offended at you so much because you do not believe our inferences as because you will not believe the Scripture: and are we offended at this? Well we may. And are your hearts grieved because we are offended? It's well they are, it's not without cause. Own this truth then in the practical part you have so long opposed, and take off the offence, and thereby ease your hearts grief, otherwise out of your own mouths you may be judged.

But to answer your Question. I say, that inferences being drawn in this or any other case, the sure rule I shall refer you and all men to trie them by is the holie Word of the Lord and right reason, the onely judges at present of this and all other controversies.

But why do you desire us to refer you to some sure rule? Are you ignorant of one? Or did you want a Question to fill up your Paper? I knew not what else it should serve for; I cannot but judg for my part; but this with the rest may go for companie with those Questions spoken of by *Paul, 1 Tim. 6. 4.* being such as we are commanded to avoid, *2 Tim. 2. 23.* I having given answer to the fifth, sixth, seventh and eighth Question, I shall now give answer briefly to the first, second, third, and fourth in their order.

*Inquirer. Seeing we are denied communion by some of those Churches, or by some members thereof, who hold the necessity of all baptized believers to practise, submit, or come under the laying on of hands.*

*Question 1. Therefore we desire them to acquaint us what we are commanded to say or do, that we may be found faithfull in that point, or otherwise to be discovered to be disobedient to a command by the word of God, which is the onely*

*Director here, and that which shall be our judg at the last day.*

*Answer.* It's not without Scripture warrant, that those Churches or some members thereof (not some but all) we hope do denie communion with you, seeing he that consents not to the Doctrine of *Christ* must be withdrawn from *1 Tim. 6.* as you do not, at least in this part or principle of it, *viz.* laying on of hands. But I shall not now speak more unto it, but hereafter; it being one thing I am to prove, that such as do oppose and not submit unto it are not communicable. In answer therefore to your Question, this you ought to say, that forasmuch as we have a long time opposed the practice of laying on of hands, we are now sorry that we have so done, and do purpose through Gods assistance never to do so again, but will willingly submit to it, which is that you must do, without which saying (or words to that purpose) and without so doing you cannot be found faithful in that point, but will in time be discovered to be disobedient to a command of God by the Word of God which is our Director here, and that which will be your and our judg at the last day, which Word of the Lord doth plainly shew that laying on of hands is part of *Christ's* Doctrine, *Heb. 6. 1, 2.* and a practice of the primitive Saints, *Acts 8. 17, 18. chap. 19. 6.*

The second Question, *We desire to be directed by them unto some place of Scripture (if they know of any) where our Lord Iesus Christ, or any of his Apostles or Disciples preached this Doctrine, viz. that all baptized Believers ought to practise or submit unto Laying on of hands.*

*Answer.* Are you ignorant that *Christ* taught Laying on of hands, do you not read, that it's a Principle of his Doctrine, *Heb. 6. 1, 2.* which could not be if he had not taught or preached it, and do you not read, how that the *Hebrew Church* for want of improvement of the time and means they had afforded them, had need to be taught again, which were the first Principles of the Oracles of God, *Heb. 5. 12.* which in common reason doth strongly imply they had been taught those Principles before, of which Laying on of hands was one, and are they not blamed by the Apostle, because they were not able to teach those Principles, because for the time they had, they might have been



been able so to do; all which could not be if Christ and his Disciples both had not preached it, *viz.* Laying on of hands, and what Christ taught as a Foundation-Principle, as Laying on of hands is all baptized Disciples ought to practise or submit to, for Christ commanded his Apostles to teach the baptized Disciples to observe whatsoever he had commanded them, *Mat.* 28.20. and if so the Disciples were to practise what they were taught, seeing not the Hearers, but the doers of the Law are justified, *Rom.* 2.13. *Iames* 1.22,23,24,25.

*Inquirer.* Seeing there be many that do desire baptized Believers to require that hands should be laid on them.

The third Question. Therefore we desire of them to shew us some place of Scripture (if they know of any) that doth express such behaviour, either of the Administrator, or the person on whom hands were laid.

*Ans.* Who those many be that do desire baptized Believers to require that hands should be laid on them, I know not; or who those baptized Believers are, they do so require, without it be your selves who live in disobedience, and if they do inquire you to submit to Laying on of hands, it manifest's their love to you the more, and their desire they have you should be compleat in all the will of God, growing up in him, being built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone, *Eph.* 2. 20. in all well pleasing a spiritual house, yea a habitation for God through the Spirit; and as for such a behaviour, either in Administrator or persons on whom hands were laid, it's out of question with me, that the Administrator did require persons to submit unto Laying on of hands; for to teach it (as they did, which appeareth from *Heb.* 5.12) and not to require or injoyne obedience were to speak in the ayr: Moreover, all baptized Disciples were required to observe whatsoever Christ commanded, *Mat.* 28.20. therefore it is not Contrary to, but Consonant with the Scripture, for the Administrator of any appointment of Christ, to require persons to be obedient thereunto, nor for persons to signify their desire to an Administrator, or any other, of their willingness to be obedient to Christ in all things he hath taught, said or commanded.

*Inquirers.* Because many blame and reprove baptized Believers, because they do not practise, submit, or come under Laying on of hands.

The fourth Question. Therefore we desire to know of them, if they can tell of any of the servants of Christ that ever did reprove or blame any sort of people, whether baptized or not, because Laying on of hands was not practised or submitted to by them.

*Ans.* Do you think baptized Believers are not blame-worthy, when they shall oppose and refuse to submit unto that which is a Principle of Christs Doctrine, as Laying on of hands is Heb. 6.12. Sure they are, and therefore in answer to your Question, take notice, that not only the servants of Christ, but Christ himself doth blame and reprove all those sorts of men that do disregard, and not do his sayings, saith Christ, Why call ye me Lord, and do not the thing I say Luke 6.47. Laying on of hands is a saying of Christ, it being part of his beginning word, Heb. 6.1, 2. and one of the first Principles of Gods Oracles: Again, Christ saith, He that loveth me not keepeth not my sayings, and the word which you hear is not mine, but the Fathers which hath sent me, John 14.24. I think Christ blames, and reproveth those that keep not his sayings to some purpose; it's worth Consideration, try and see, whether in your consciences you can answer this reproof by the word of the Lord; deceive not your selves, he that is a hearer and not a doer of the word deceives his own soul, yea himself, James 1.22. Remember what the Apostle Paul saith to Timothy, If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 1 Tim. 6.3 4. How sharply they are reprov'd that do not submit to the Doctrine of Christ in this place may plainly be seen, which cannot be denied (nor I suppose is not by you) but that laying on of hands is a part thereof. Thus you may see that Christ and his servant do reprove and blame such as do not submit to laying on of hands, which is one word or saying of Christ, a principle of Gods oracle. and of Christs

*Christ's Doctrine.* I have thus in love and good will to you answered these eight Questions of yours, desiring you may be satisfied, and obey from the heart the form of Doctrine that was once delivered *Rom. 6. 17.* that so the Lord may be one and his Name one, amongst you and us, which is my heartie desire and prayer to God that you once may see how you have opposed a precious truth of *Christ*, and one of the holy things of God, and repent and turn to God, obeying the voice of his Son in whatsoever he hath said, according as God hath commanded, that you may be found worthy of the Kingdom and glorie promised, and which shall be given to such as keep his Word at the day of *Christ*.

These eight Questions being answered, I shall in the next place give an answer to eleven more, which came to my hand in writing, being a little Paper sent from *Rutland* or thereabouts, by a friend there, to *London*, with the desire of an Answer unto them, which word for word are as followeth.

*Concerning the laying on of hands, although it be a Truth and a Doctrine of the beginning of Christ, yet we ought to be resolved upon good ground of Scripture of these things.*

1. *When it is to be administred.*
2. *For what end.*
3. *By whom.*
4. *On whom.*
5. *How oft.*
6. *In what manner.*
7. *Whether it be a duty or a privilege.*

Underneath these *Queries* it was thus written, *These are Samuel Oates his Queries.* The Reader may here plainly see, that the laying on of hands is owned by the Author of these *Queries* to be a Truth and a Doctrine of the beginning of *Christ*, although he is now one of the most rigid opposers that this truth confess so to be by him hath, in that he doth not onely calumniate the practitioners thereof with the odious name of *Cheaters*, because they preach and practise it, but that also with the appellation of a *Cheat*, but all that I shall say to him as to that is, the Lord lay it not to his charge; I desire his contentious spirit may be humbled, and he brought to the knowledg and practice of this truth, and all others he is wanting in,

I n-

*Inquirer.* When it is to be administred.

*Answer.* This Question with all the rest of them must be taken by the Reader to be Questions about and concerning laying on of hands on the baptized as such, that being the sense of the Inquirer, as appears by him when he saith, *Although it be a Truth and a Doctrine of Christ, &c.* by which it's plain he means that laying on of hands mentioned *Heb. 6. 1, 2.*

My Answer, This premised to the Question is, that laying on of hands ought to be administred next in order to water-baptism. The proof of this will clearly be demonstrated from the Scripture. It followeth next in order to the Doctrine of baptisms, *Heb. 6. 2.* We finde likewise that it was the practice of the Apostles, when the Samaritans were baptized the Apostles Peter and John laid hands on them, *Acts 8. 17.* Also Paul laid hands on the baptized Ephesians so soon as they were baptized, *Acts 19. 6.* From all which places it's undeniable that when persons were baptized they had hands laid on them, to the end they might receive the Spirit which God had promised to them as believers baptized.

Objection: But Paul had hands laid on him before he was baptized by Ananias, *Acts 9. 17.*

*Answer.* Ananias it's true did lay hands on Paul to cure him of his blindness before he was baptized; about which laying on of hands we are not now to speak, it being not that in controversie, but that he [Paul] had hands imposed on him before he was baptized, to the end he might receive the Spirit. I am not yet clear in, for as much as the Text doth not say he did; but admit it were so, God may anticipate his own order (as I have already shewed) and give an allowance, sometimes in some cases to men to step out of that order he hath appointed, which we may at no hand do at our pleasure; neither are such allowances of God, given to some on some occasions, any rule at all for us. David did eat the shew-bread, which was unlawfull for him to eat, and yet Christ beareth him witness that he was blameless, because he was hungrie, *Matth. 12. 3, 4.*

*Inquirer.* For what end (meaning) laying on of hands ought to be administred.

*Answer.* Laying on of hands ought to be administred, to the end

end that the baptized might receive the Spirit, which is the end assigned, being promised in common to all baptized believers as such, *Joel* 2.28. *Acts* 2.38,39. This is clear from *Acts* 8.15. where the Text saith, *Who when they were come down* (meaning Peter and John) *prayed for them*, (meaning the baptized men and women) *that they might receive the Holy Ghost, for as yet he was fallen upon none of them, onely they were baptized in the Name of the Lord Jesus: then laid they their hands on them and they received the Holy Ghost, v.16,17.* By this Text it's apparant that the end assigned (of laying on of hands) is the reception of the Spirit. See *Acts* 19.6.

*Objection.* But they received the Holy Ghost in an extraordinary manner which none do now, and therefore laying on of hands is not now to be practised.

*Answer.* I grant they did receive the Holie Spirit in such a manner as to the quantitie thereof, as few or none do now, which doth confirm to me the righteousness of that practice, and that it was and is the minde and appointment of God for them then and us now, to observe God giving so eminent a testimonie unto it as he did in pouring out more than ordinarie gifts upon them who sought it of him in that way he had willed they should.

*Inquirer.* But were not those extraordinary gifts the onely end of laying on of hands?

*Answer.* No, it was never assigned as the end of it, nor no particular gift, but that they, *viz.* believers baptized might receive the promised Spirit, *Acts* 8.15. Now we know that there are diversities of gifts but the same Spirit, it giving to every man severally as it will, and diversities of operation but the same Lord. This or that gift was never propounded as the end of that service but the Spirit who is the original gift, of which gift all other are but consequent and fruits of, which did give then and doth now to those who worship God by seeking him in the same way they did a gift or gifts, not inferior to those gifts then, I mean speaking with Tongues and Propheying, which is Charitie, a gift or fruit of the Spirit, that doth excell either Tongues or Prophecie, yea and all other gifts in the judgment of *Paul*, *1 Cor.* 12.31. chap. 13.1,2,3. and I think (as he said of himself) he had the Spirit; God never did confine himself to give this gift or that as an end of

of laying on of hands, but gave to every member of the bodie severall then, as he doth now, that there might be a comelines in the bodie, and no deformitie. If God had confined himself to this or that gift, (I mean rather) this or that fruit or effect of the Spirit, as Prophecie and speaking with Tongues, and had propounded them as the onely end of laying on of hands, something of weight might be in what the Inquirers say, but seeing he doth not, it makes not at all to their purpose; for as much as the Spirit was then given, and may be now, and yet not those gifts of the Spirit but some other, as doth appear *1 Cor. 12. 28, 29, 30.* And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healing, helps in governments, diversities of Tongues. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of Miracles? Have all the gifts of healing? Do all speak with Tongues? Do all interpret? All it seems had not Tongues, nor all did not prophesie, yet all had the Spirit, and some one or more of the fruits thereof, which gifts of Tongues though eminent in our eye, was not so desirable a gift of the Spirit as Charitie was; for although these *Corinthians* were eminent in the aforesaid gifts, yet they being wanting in love, that eminent gift of the Spirit, more exquisit than any other, they are said to be carnal, *1 Cor. 3. 3.* He that loves dwells in God, for God is love. O how excellent a gift of the Spirit love is! Prophecie may fail, Tongues may fail; yea Faith and Hope may fail, but Charitie shall never fail; Charitie then is the best gift, which effect or fruit of the Spirit is now given as then, What then would the Inquirers have? Will not Gods best gifts (as I may so say) please them? Let them gape at others, but let them withall take heed they lose not all; God is just, and knows how to requite their ingratitude.

*Inquirer.* But we question much whether God doth now give his Spirit to any, therefore we question whether laying on of hands be to be observed now as it was then.

*Answer.* You may as well question whether God be faithfull in the performance of his promise, seeing he hath promised his spirit to the baptized as such, *Joel 2. 28. Acts 2. 38, 39.* even to as many as he shall call, which promise was not limited to that time

time onely, but to future times as well. *Christ* who prayed that the Spirit might be given to his Disciples *John* 4.16,17. prayed also for them, who afterward should believe in him through their word, and he hath promised his presence to them that believe and are baptized, to the end of the world, *Matth.* 28.20. Therefore it's no question but God will and doth give his Spirit now to them that do suffer it to be asked of God for them by Prayer and Laying on of Hands, which are the means by which the end was attained. Did God according to his gracious promise made by *Christ* his Son to all obedient ones, touching the giving of his Spirit, perform it then? and doth he not now? Is his Promise which is Yea and Amen in *Christ Jesus* become of no effect? or hath he forgot his Promise? or is his power lessened? or his arm shortned? or is not *Jesus Christ* the same yesterday, to day, and forever? If not, we may say indeed with the wicked and those that revolt from him, in vain have we kept this or any of his Ordinances, *Mal.* 3.14. But if otherwise, Blessed are they that keep not onely some, but all his Commandments, for unto such he will undoubtedly give his Spirit, *Acts* 2. 38,39. *ch.* 5. 3 2. If God be still a God performing Promises, (as he is) he will do it in that way now as he did then, and no other; for as much as we have no other means to obtain the end than what was then prescribed: How can the Inquirers then expect that Promise of God, viz. the gift of his Spirit, when they reject that which is the means in which God gave it; Did God, as thou saist, and as the truth indeed is, make the gift of the Spirit the end of Laying on of Hands? and dost thou think to have the end by opposing the means? Be not deceived, God is not mocked, for what a man soweth, that shall he reap.

Inquirer. *Expect the Spirit, Yes, we make no doubt, but we have the Spirit in as great a measure as they that practise Laying on of Hands, notwithstanding we do not; for though the giving of the Spirit be the end of Laying on of Hands, yet the Spirit (as you say) is promised to those that are baptized, Acts* 2.38,39.

Answer. There are no People let them profess what they will, the Presbyterian, the Independent, nay, the very Ranter that Monster, and the Quaker will say he hath so much of the

Spirit that he is even deified therewith, and that there is no other God but what is in them, and that all apprehensions of God without are carnal; all this they will say when indeed the Devil is not a greater Impostor than they are: it's not the saying this or that will prove to me (you have the Spirit) or that you ought to be satisfied with dales what you say be true, grounded upon Scripture: but admit you have the Spirit God hath promised to give, Will that ever a jot the more disingage you from being obedient to any of the appointments of *Christ*? or will it not oblige you so much the more to walk up to whatsoever is the perfect minde of God? *Cornelius* when he received the Spirit being unbaptized, was not therefore to reject Baptism in Water, but it rather was an argument used by *Peter* to enforce the necessity of baptizing. Consider therefore the Promise of the Spirit was annexed to Water-baptism, yet *Cornelius* had the Spirit without Water-baptism: Might not *Cornelius* now say, or you for him, Tush, what should I be baptized for? It's true, the Spirit is promised to those that are, but I have it already; needless were it for me to be baptized. Thus I say one might reason; and if you reason right it will be found good reason; for you say, We have the Spirit as well as they that practice Laying on of Hands; and if we have the end, (as you say that is) what need we use the means? But my friends, this is odd reasoning for spiritual men as you are, if you have the Spirit, (as you say you have) you had best take heed, and take counsel; if you have the Spirit use it well, grieve it not by your disobedience to this appointment of *Christ*, lest God take his Holie Spirit from you. You have not so much of the Spirit but you may have more of it if you ask it agreeable to his will. Call to minde how men under pretence of having the Spirit cry out against all Gospel-ordinances as Baptism, &c. and some that you know have sometime been men that you and I have judged to have much of the Spirit, and doubtless they had, but they stood not in the pure will of *Christ*; but cried, the Spirit of the Lord, the Spirit of the Lord, as some once did the Temple, and under that Mantle they rejected Ordinances, saying, We have no need of Water-baptism or Laying on of Hands, or walking in Church-fellowship, we are baptized with the Spirit, but God took his good Spirit from them, and gave



gave them a lying Spirit that they might be strongly deluded to believe Lies Let me shew you a little further how you are in the Rode to those delusions, nay, how you plead them. The promise of the Spirit was annexed to the Baptism of Water, *Acts* 2. 38, 39. Now is it not as good reason to say, that if I have the Spirit before Baptism (as some say they have) that I need not be baptized, because I have the Promise annexed to it, as for you to say, you have the Spirit and therefore need not Laying on of Hands, which is the end of that service. Consider these things, and the Lord give you understanding.

*Inquirer.* But I am not yet satisfied touching the end of Laying on of Hands; for if any receive the Spirit now, yet they do not receive it in that visible manner as they did then; therefore Laying on of Hands is not now practical.

*Answer.* Admit none do now receive the Spirit in that visible manner they did then, will it therefore follow that Laying on of Hands is not to be practiced in these days? Let us see whether this be right reason or no:

Three thousand were then converted at one Sermon and baptized, *Acts* 2. 41. five thousand at another, *Acts* 4. 4. but five nor three thousand nor one hundred are converted at one Sermon now. *Ergo*, Preaching is not to be practiced now, if yours be right reason. At *Peter's* Sermon the Holie Ghost fell on *Cornelius* and his household, *Acts* 10. but the Holie Ghost doth not fall on any now at the Preaching of any. *Ergo*, Preaching is not to be practiced by any, if yours be right reason. Again, at the time of Prayer, *Acts* 4. 31. the house was shaken, and the Holie Ghost fell on them; but when we pray our houses are not shaken, nor the Holie Ghost doth not fall on us as it did on them. *Ergo*, Prayer is not to be practiced, if yours be right reason.

Thus may they that have but half an eye see how in crying down Laying on of Hands, You crie up Rantism, and how? by your opposition against one of the Principles of *Christ*. You set your shoulders against the rest with might and main to thrust down (as it were) all Gospel-duties, and thereby give advantage to them, *viz.* the *Ranters* and *Quakers* to glorie and have high thoughts of their blasphemies, monstrous and unheard of Impostors.

Again, you may as well object against Baptism as against Laying on of Hands upon your grounds, seeing the Spirit is not now given in that visible manner as it was then; for it is as good reason to say that Baptism is not now to be practiced, because the Promise annexed thereunto is not now performed in that visible manner it was then, as to say Laying on of Hands is not now to be practiced because the Spirit is not given (which is the end of that service) in that manner now as it was then. If you say, the Promise of the Spirit is performed, though not in that visible manner it was then; I also may say by the same reason, the end of Laying on of Hands which is the gift of the Spirit is now given to those that submit unto it, whose hearts are right in the sight of God, though not in that visible manner it was then; for although the Promise of the Spirit is annexed to Baptism, yet you do not read of any that did receive it without Laying on of Hands, except *Cornelius* and his household, to whom God (as I may so say) was better than his Promise; for though the *Samaritans* were baptized in the Name of the Lord *Jesus*, yet they did not receive the gift of the Spirit till Prayer was made with Laying on of Hands, as appears *Acts* 8.15,16,17. So likewise the *Ephesians* *Acts* 19.1,2,3,4,5,6. God indeed hath promised his Spirit to those that are baptized, but yet he will be sought to for his Spirit, which must be according to the primitive practice with Laying on of Hands. God promised many gracious things unto *Israel*, yet he saith, he will be inquired of by *Israel*, *Ezek* 36.37. If we claime promises of God in his way, he will undoubtedly perform them, for faithfull is he that hath promised; but if we refuse Gods directions he is not then engaged in promise unto us.

*Inquirer.* They in the primitive times received the Spirit in a visible way, that they spake with Tongues and prophesied, How may we expect to receive it now by Laying on of Hands?

*Answer.* It's true, the *Samaritans* *Acts* 8.18. and the *Ephesians* *Acts* 19.6. did so receive the Spirit, by which visible reception thereof then God did manifestly bear witness to that service of Laying on of Hands to be of his appointment, confirmed thereby to be one of his oracles. But in answer to the Question I say, we are to expect that God will give the promised

sed

sed Spirit to all such who from the heart obey the form of Doctrine that *Christ* delivered according to the good pleasure of his will, and that we are not to expect this or that particular gift thereof, it being never propounded as the end of that administration, viz. Laying on of Hands, but that we shall receive the Spirit which he hath promised to them that obey him, *Acts* 5.32. in that manner it seems good to him, which Spirit is given of God as the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glory. *Ephes.* 1.14.

*Inquirer.* If that be all, every one that believeth hath so much of the Spirit to witness unto them that they are the children of God as soon as they believe, before they are baptized; for without the Spirit no man can believe.

*Answer.* Not so, for the *Ephesians* were not sealed with the Holie Spirit of Promise when they first believed but afterward, *Ephes.* 1.13,14. *Christ's* Disciples who were ey-witnesses of his conversation and sufferings did believe, and yet they had not this promised Spirit; for *Christ* saith to them, if he did not ascend unto the Father the Comforter could not come unto them, but if he went he would send the Comforter who should lead them into all truth, which plainly sheweth that men are not sealed with the Spirit of Promise when they first believe; and as for mens not believing without the Spirit, it's true, none can: No man saith that *Jesus* is the Lord but by the Spirit; yet notwithstanding the Spirit is not given as the earnest of the inheritance to witness to them they are the children of God and heirs with *Christ*, till afterwards, as is clear *Ephes.* 1.13,14. which Spirit was given to the *Ephesians* as an earnest by Prayer and Laying on of Hands, *Acts* 19.6. which the Apostle puts them in remembrance of, *Ephes.* 1.13,14.

*Inquirer.* But may we not expect to be sealed with the Spirit of Promise that believe and are baptized, though we do not submit to Laying on of Hands?

*Answer.* Upon a right ground you cannot, because the giving of the Spirit is the end of that service, and to have the end without the means were rather miraculous than Gods ordinarie way, as in the case of *Cornelius* and his household onely, which was matter of admiration to *Peter*, and likewise to the Hebrew

Church, and moreover the Apostle *John* saith, he that transgresseth and abideth not in the Doctrine of *Christ* hath not God, 2 *John* 9. Now Laying on of Hands being a Principle of the Doctrine of *Christ*, as is confessed by Mr. *Oars* in these words, viz. though Laying on of Hands be a Truth and a Doctrine of the beginning of *Christ*, &c. yet whether he had confessed it or no, it appears so to be *Heb.* 6. 1, 2. whence it's clear, that he who never submitted unto Laying on of Hands but doth oppose it, (as the Inquirers have done either to, notwithstanding what they pretend) must needs be transgressors against *Christ's* Doctrine, (Laying on of Hands being a part thereof) and he that so doth is far from being sealed with the Spirit of Promise in *John's* account; for he hath not God, but he that abideth in it, (which none can do but those that first submit unto it) the Spirit doth witness to them that they have both the Father and the Son.

Inquirer. You lay sure the life and substance of all Religion in Laying on of Hands: it seems by what you affirm that all that ever we do is nothing without we submit unto that.

Ans. I would not willingly lay no more upon it than the Scripture doth, and what that doth, I may safely; I say, it's a Principle of the foundation of the Prophets and Apostles, *Iesus Christ* himself being the chief Corner-stone, *Ephes.* 2. 20. upon which foundation we must be built; if we will grow up a spiritual house, a habitation for God through the Spirit, which foundation hath six principles that must be laid as well this in controversy, as Baptism, or any other of them, or else you will be found transgressors in the very beginnings of *Christ*; and if you are, you see as afore said what the Apostle *John* saith; I would not be mistaken, I lay no more weight on this than I should on any other Principle, but would say as much for Baptism (did you oppose that as you do this) as I do for this; for I desire to have an high estimation of every syllable in *Christ's* Doctrine. And as for the life and substance of Religion, I say and do affirm, that there is no life in that Religion that is not built upon the forementioned foundation; and therefore what Religion soever is professed, if all and every part of the foundation be not laid, it will be fandie and tottering; and therefore although Repentance, Faith, and Baptism be something, and that which I so own and you also, so

far

far as you have gone, yet I say, if part of a foundation be onely laid and the rest or one of them contemned, slighted and rejected, as it hath been by many of the most eminent amongst you hitherto, the submission to the former will do you little good, if the Apostle *John* say true, 2 *John* 9.

*Inquirer.* But we do not know that Laying on of Hands is of that necessity you say it is; if we did, we would gladly submit unto it.

*Answer.* It may be you do not, and if you never do, it will be just with God, because you have set your self in opposition against it; but I hope otherwise of you. But I pray, will ignorance in this case excuse you? Have you not the Scriptures to inform you, which are able to make you wise unto salvation? and are they not sufficient to inform you in the *A B C* of Religion? Have not we several times labored to inform you? How can you then plead excuse? If ignorance be a sufficient excuse for you, then may it be for them who reject the counsel of God in Baptism; for many of them say, they know it not to be *Christ's* appointment. But we shall all finde that ignorance is no excuse (where knowledg is attainable) at the great day of appearance.

*Inquirer.* The third thing we ought to be resolved in is, by whom Laying on of Hands ought to be administred.

*Answer.* The administrators of Laying on of Hands were for the most part in the primitive times, the Apostles, as *Peter* and *John*, *Acts* 8. 17. and the Apostle *Paul*, *Acts* 19. 6. but not that they were the onely administrators thereof; for *Ananias* a certain Disciple laid hands on *Paul*, *Acts* 9. 17. and the Eldership laid hands on *Timothy*, 1 *Tim.* 4. 14. and *Timothy* a Bishop or Pastor might lay on hands, as appeareth 1 *Tim.* 5. 22.

*Inquirer.* But it being the work of Apostles as you confess, they for the most part did it, viz. Lay on Hands, their Ministry ceasing, it follows, there is a cessation of this administration.

*Answer.* It's true, Laying on of Hands was the work of the Apostles, but not so their work as to be wholly tied up to them; for other men that were not Apostles did administer that service, as is above shewed. But admit it were the work of Apostles onely

ly, it was likewise their work to baptize; for you do not reade that any did baptize but Apostles, except *Ananias* who baptized *Paul*, and *Philip* who baptized the *Samaritans* and the *Eunuch*, *Acts* 8. for as much as it is so, it follows, that if the Ministrie of the Apostles be ceased, and for that reason the service of Laying on of Hands is ceased with them, by the same reason Baptism is ceased also, seeing they were those that were commanded to baptize, *Matth.* 28. 19. and so accordingly did for the most part according to what we reade. Thus my friends may you see that you cannot open your mouth against Laying on of Hands but you must of necessitie speak against the practice of other Ordinances.

But let's examine whether the Ministrie of Apostles be ceased or no. You take for granted it is, not considering that when *Christ* ascended up on high he gave gifts to men, some to be Apostles, as well as Prophets, Evangelists, Pastors and Teachers; and that these were for the perfecting of the Saints for the work of the Ministrie, for the edifying of the bodie of *Christ*, also not considering that all these as well as some of them were to continue till we all come in the unitie of the faith, till which time they were undoubtedly all of them to continue, as is plain, *Eph.* 4. 11, 12, 13. *1 Cor.* 12. 28. From which places it is evident that the Ministrie of Apostles is not ceased no more than the Ministrie of Pastors and Teachers are, but is to continue as long as there is any to gather out of the world, or as long as any already gathered are to be perfected.

Inquirer. You have before acknowledged that the Laying on of Hands was, that they viz. the Disciples might receive the Spirit, which if there be Apostles now, they have not power to give the Holy Ghost to any on whom they lay Hands, as the Apostles then had.

Answer. You say, the Apostles then had power to give the Holie Ghost, but you are mistaken, for it was never in the power of any man so to do, but in the power of God and *Christ* onely, as these Scriptures teach, *And we are witnesses of these things*, and so is also the Holy Ghost which God hath given to them that obey him, *Acts* 5. 32. *And I will pray the Father and he shall give you another Comforter that he may abide with you for*

fer ever, even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you, John 14. 16, 17. But the Comforter which is the Holy Ghost whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you, v. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me, chap. 15. 26. Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you, chap. 16. 7. If ye then be given know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him, Luke 11. 13. In these places it's evident God doth appropriate the giving of his Spirit, and that Christ himself had not the power to give till he was ascended, and that also he obtained by Prayer, John 14. 16. It's far then from being in the power of man to give the Spirit. Simon Magus indeed when he saw that the Samaritans did receive the Spirit by Laying on of Hands, he desired he might have such a power that on whomsoever he laid hands they might receive the Spirit, but he thereby discovered his heart not to be right in the sight of God, Acts 8. 18, 19, 20, 21. Thus it's manifest that the Apostles had not power to give the Holy Ghost, nor indeed not at all, but God and Christ onely (whose Prerogative it is) were pleased to give (in that service, viz. Laying on of Hands) to those whole hearts were right in his sight, the gift of his Spirit which was and is the end thereof.

But let's see further whether if the Apostles had power to give the Spirit, this will not prove as able a reason against Water-baptism as against Laying on of Hands. The promise of the Spirit is annexed to Baptism of Water, as I have already shewed, and cannot be denied; and as you say, the Apostles had power to give the Spirit upon your grounds. Now I may thus reason, No man now hath power to give the Spirit. Ergo, No man now is a lawfull administrator of Baptism; and the reason is, because the Spirit was promised to such as are baptized, and yet none that



do baptize can give it. Certainly, if you would seriously and in humilitie consider these things, you would finde your selves con-  
tenders against not onely this part of *Christ's* Doctrine, viz. Laying on of Hands, but the whole Doctrine; for if there be an administrator of one institution, why not of all? and if there be not an administrator of one appointment, upon what ground will there be found an administrator of any? and then where is Religion, worship, or any thing? Be true to your Principles, own all or none, halt not between two opinions, if God be God obey him, if *Baal* be God serve him. Again, consider if there be none that are Apostles now, that is rightly sent to preach glad tidings, then all men run before they are sent, and if so, what do some of you do when you preach to the world, and baptize them you teach? Do not you run before you are sent by the Lord? And moreover, when you preach Baptism to the world, do you not promise them the Spirit according to *Acts* 2.38;39. But none of you can give the Spirit to them you baptize; thus are you contradictory to your own Principle and practice; for what you do your selves by your own reason is groundless.

*Inquirer.* But if the Apostles had not power to give the Holy Spirit, yet they wrought miracles, signs and wonders were done by them, that you cannot deny, which no man now doth.

*Answer.* That they wrought miracles, and signs and wonders were done by them, I have no cause to deny it being a sufficient testimony to me that they were of God, and that the doctrine they preached was of God also, which doctrine, word or speakings of *Christ* may at no hand be neglected, for to neglect the word spoken by *Christ* were to neglect salvation, for how shall we escape if we neglect so great salvation? which at the first began to be spoken by the Lord and was confirmed by them that heard him: God also bearing them witness both with signs and wonders and divers gifts of the Holy Ghost according to his own will, *Heb.* 2. 3.4. that which was thus confirmed to be the word of *Christ* by signs, wonders and divers gifts of the spirit must not be neglected, though signs and miracles are not continued, they being already confirmed by signs, &c. to be the sure word of *Christ*, by why is this objection brought against Laying on of hands, is not this the *Ranter* and the *Quakers* objection



on against all practice of Gospel Ordinances? and indeed if it will hold good in one it will in all; for thus, the Apostles were Preachers and they wrought miracles, therefore no man may preach now, because no man is a miracle-worker. Again, The Apostles were baptizers, and they wrought miracles, therefore no man may baptize now because no man works miracles. This is your reasoning; but further consider, miracles were not wrought onely to confirm Ordinances, as the Ranter saith, but to confirm this truth, that *Christ* was he that was to come, and that he was risen from the dead, and exalted to be Lord and King of all, *Acts* 4. 33. Now they that believed this submitted to his Laws and Ordinances, *Acts* 2. 37. to the last Verse, for when and where a King is owned his Laws are willingly obeyed. What doth any mans calling for miracles then import less than this, *viz.* that he doth not believe that *Jesus* is the *Christ*, or that he is risen; for miracles are for them that do not believe, not for them that believe; and therefore they are said by *Christ* to be a perverse and an adulterous generation that seek a sign, *Matth.* 12. 39. Again miracles make not an Apostle, nor inrights any to administer any Ordinances; for *John* the Baptist wrought no miracle, *John* 10. 41. The Scripture no where saith, that signs shall follow them that be Apostles or right administrators of Laying on of Hands, or any other Gospel Ordinance; but saith *Christ*, these signs shall follow them that believe whether Apostles or not, *Mark* 16. 17. Moreover the Scripture doth no where say that when men cease to work miracles that then they shall cease to be administrators. God never bound up his Ordinances whether this or that to such a thing, that nor nothing like it is in the least countenanced in the Scripture. *Paul* when he writ to *Timothy* and *Titus* touching the qualification of Bishops, *1 Tim.* 3. *Tit.* 1. makes no mention at all of miracles when *Matthias* was chosen to the Office of an Apostle in the room of *Judas Iscariot*, *Acts* 1. There was not so much as a word about their working miracles, but other things are set before them as necessary to the inrighting him to that Office. Had men then been of the minde many are now, they would not have suffered *John* to baptize them, it being (*viz.* Baptism) an institution which he according to the will of God had set on foot and never before

was practiced he doing no miracle, *Joh. 10. 41.* They would have called for a miracle, a sign, or nothing. It's true they required a sign from *Christ*, but he called them a perverse and an adulterous generation for their pains; it was their overthrow they sought a sign, *1 Cor. 1. 23* and by that means *Christ* became a stumbling block unto them. O consider this thou Ranter, thou Quaker, that deniest that there is an administrator, because no miracles are wrought; and therefore Atheist like wilt live under and submit to no Rule, no Ordinances; but like a masterless Hund despisest Rule and Government; that dost not onely denie the Law but the Law-giver. But how camest thou into this case? Why thou at first didst want a sign, and there being none given thee, thou criest out, there is no Administrator, no Ordinances to be practiced, and at last no Scripture, no God, no *Christ*, but what is in thee, when within thee is neither God nor *Christ*, but Satan and fleshlie corruptions. O perverse and adulterous generation, see what are the fruits of your crying for a sign; you shall be filled with your own delusions when he shall come, *viz.* the man of sin, the son of perdition, whose coming is after the working of Satan, with power, and signs, and lying wonders, and with all deceivableness of unrighteousness in you, that shall perish, because you received not the truth in the love of it that you might be saved, *2 Thess. 2. 4, 5, 6, 7, 8, 10.*

*Inquirer.* Fourthly, we ought to be resolved on whom Laying on of Hands ought to be administered.

*Answer.* I have already shewed that Laying on of Hands ought to be administered on the baptized as such, as appears from *Heb. 6. 1, 2.* it being a Principle of the Foundation-dogma of *Christ*, it must be laid by every Christian man as one word of the beginning of *Christ*, as the *Samaritans* did, *Acts 8. 17* and the *Ephesians*, chap. *19. 6.* The first *Peter* and *John* laid hands on as they were baptized believers, the other *Paul* did impose hands on under the same consideration and no other.

*Inquirer.* But admit that those baptized Disciples had Hands imposed on them as such, we do not read that any other Churches had.

*Ans.* Yes we do, and so do you, or may read that the *Hebrew* Church had Hands imposed on them; else how could it be said that they

they had need to be taught again which were the first Principles of the Oracles of God, *Heb. 5.12.* if they had not been taught them before? And how could the Author of that Epistle exhort them not to lay them again, but to go on to perfection, if they had not laid all of them before. And moreover it's said of them, that they continued stedfast in the Apostles Doctrine, &c. *Acts 2.42.* which they could not be said to do, if they had never submitted to all and every part thereof, which Doctrine though there called the Apostles, is the same that is called *Christ's*, *Heb. 6.1,2.* for it's no otherwise called theirs than as they received it from *Christ*, and by his authoritie they preached it. Hence it's said, we are built upon the foundation of the Prophets and Apostles, *Christ himself being the chief Corner-stone*, *Ephes. 2.20.* But admit we do not reade of any other Church that had Hands imposed on them but they at *Samaria*, *Acts 8.17.* and they at *Ephesus*, *Acts 19.6.* Is it not sufficient that these had? Consider, we do not reade that all the seven Churches in *Asia* were baptized, nor of their baptizing, Doth it therefore follow they were not? So we do not reade it's true (in so many words) that all the Churches in the primitive times were under Laying on of Hands, Will it therefore follow that they were not, any more then? Because we do not reade of the baptizing of all that did believe, that therefore they were not baptized? Sure this is not good reasoning; for by the same reason some may obey all the Doctrine of *Christ*, and others refuse to submit to what they please of it, and be tolerated in their so doing contrary to the Scripture, which saith, Whosoever transgresseth and abideth not in the Doctrine of *Christ* hath not God, *2 John 9.* See *John 14.23, 24.*

Inquirer. *Fifthly, we ought to be resolved how oft Hands ought to be administered.*

Answer. We do not reade in the holie Scripture that Laying on of Hands was imposed on any as a foundation-principle of *Christ's* Doctrine, which is that now in controversie more than once. It's true Hands were dispensed unto some particular men upon several accounts or ends, *viz.* to heal the sick, *Mark 16.18.* *Acts 28.8.* and to set men apart to Office in the Church, *Acts 6.6. chap. 13.3:* both which (as I have shewed in my Answer to the fifth Question in the printed Paper) were not the Laying on

of Hands mentioned *Heb. 6. 1, 2.* which seeing the Scripture is so deeply silent in, we may not presume otherwise to conclude. Moreover, Hands ought not to be administred, (I mean Laying on of Hands on Disciples as such, it being that which is a foundation-principle of *Christ's Doctrine*) more than once, as appears *Heb. 6. 1, 2.* where the Author exhorts the *Hebrew Church* to go on to perfection, *Not* (saith he) *laying again the foundation of Repentance from dead works, and of faith towards God, the Doctrine of Baptisms, and of Laying on of Hands, &c.* In which place it is manifestly clear that Laying on of Hands ought not to be administred more than once, no more than Water-baptism, which you will all grant ought not to be administred twice.

*Inquirer.* Sixthly, we ought to be resolved in what manner Laying on of Hands ought to be administred.

*Answer.* This Question the Inquirer should have given some explanation of, because the sense may be taken diversly; but however I shall endeavour to hit the sense of the Inquirer. First, therefore Hands ought to be administred with Prayer made to God for the gift of his Spirit according to what he hath promised, *Acts 8. 17. Joel 2. 28. Acts 2. 38, 39.*

*Inquirer.* This we grant, but what manner or gesture should it be done in? whether Hands should be laid on the head, shoulders, or what part of the body? or whether it should be done kneeling, standing or sitting? &c.

*Answer.* Truly it might be as well a Question in what manner men should be baptized, *viz.* whether the Administrator thereof should take the man to be baptized by the hands or the arms or about the middle when he baptizeth; which how frivolous it were so to querie, I leave to the judicious; sure the wisdom of the Spirit of God in the Administrator might be sufficient satisfaction to the subject: but I shall give my judgment, which is this, that of any part of the bodie to be chosen the head ought to be the place, it being the most magnificent part, and also it being the most significant, and alluding to the pouring out of the Spirit by the Lord upon the baptized on whom Laying on of Hands ought to be dispensed to that end, that the Spirit might be given. When *Aaron* was anointed it was upon his head,

*Psalms*

*Psalms 133.2.* which I take to be a Type of the Anointing with the Spirit. *Jacob* when he blessed the two sons of *Joseph* *Ephraim* and *Manasseh*, he laid his hands upon their heads, *Gen.48.14.*

If it should be objected that the Gospel doth not give any such directions as to lay hands on this or that place or part of the bodie.

I answer, no more the Gospel doth not direct us to baptize any this or that way, whether he must be put into the Water on the left side or the right, this way or that, but dipt they must be, how or which way shall be found most necessarie in the wisdom of the Administrator. And as for the gesture they should be in at the time of Prayer. I answer, for such a gesture as sitting, I think it very unbecoming any man at any time of Prayer, there being no such Precedent in Scripture. And as for standing and kneeling, we having Examples of both, I for my part think it's to be left also to the Administrator, it being not unsafe to use such gestures the Scripture will warrant us in; but for my part I may say in this case as the Apostle *Paul* said in another, *If any man be contentious we have no such custom, neither the Churches of God,* *1 Cor.11.16.*

Inquirer. *Seventhly and lastly, we ought to be resolved whether the Laying on of Hands be a Duty or a Privilege.*

Answer. Laying on of Hands is undoubtedly a Duty both on the Administrators part and the baptized, on the Administrators part to dispense it on the baptized, and the baptized to submit to it: which that it's a Duty for believers baptized as such to submit to, I suppose it is the Principle thing that is expected (by the Inquirer) to be proved, which I thus prove.

Arg.1. *If there be a command for Laying on of Hands on baptized believers as such, then it's a Duty to be observed.*

But there is a command for Laying on of Hands on baptized believers as such.

Ergo, *It's a Duty to be observed.*

The major Proposition is clear. The minor is thus proved.

*If the Oracles of God, the words, sayings and Doctrine of Christ be the commands of God, then there is a command for Laying on of Hands on believers baptized as such.*

But

*But the Oracles of God, the words, sayings and doctrine of Christ are the commands of God.*

*Ergo, There is a command for Laying on of Hands, &c.*

The major is clear and irrefragable. The minor I never knew the man that would denie, viz. that God's Oracle, Christ's sayings and doctrine are God's commands. Now that Laying on of Hands is one of God's Oracles and Christ's doctrine, and therefore God's command is clear from *Heb. 5. 12. chap. 6. 1, 2.* where the Apostle tels the Hebrews that they had need to be taught again which be the first Principles of the Oracles of God: and when the Apostle *chap. 6.* doth particularize them, you may finde (which I think you are not ignorant of) that Laying on of Hands is one of the Principles of God's Oracles, which he also calls the Foundation-principles of Christ's doctrine, *Heb. 6. 1, 2.* but for further proof take this Argument.

*If the Oracles of God, the words, sayings and doctrine of Christ and the commands of God be equivalent, then the Oracles of God and the words of Christ, &c. are the commands of God.*

*But the Oracles of God, &c. and the commands of God are equivalent.*

*Ergo, The Oracles of God, &c. are the commands of God.*

The major is out of doubt. The minor is thus proved.

*If the transgression against any of Gods Oracles, the words, sayings and doctrine of Christ make the transgressor liable to an equal punishment, the transgression against any of the commands of God doth, then they are equivalent.*

*But the transgression against any of Gods Oracles, &c. makes the transgressor liable to an equal punishment, the transgression against any of the commands of God doth.*

*Ergo, They are equivalent.*

The major I suppose will be granted. The minor is clear from *2 John 9.* where the Apostle saith, *Whosoever transgresseth and abideth not in the Doctrine of Christ hath not God, &c.* So likewise *Acts 3. 22, 23.* For Moses truly said unto the fathers, a Prophet (meaning Christ) shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things, whatsoever he shall say unto you, and it shall come to pass

that

that every soul which will not hear that Prophet shall be destroyed from among the people. In these words there are two things considerable: first a command issued forth from God so generally exhibited that it cannot by any man (that hath his senses) be concluded but that at least all the beginning words or sayings of *Christ* must be included, which are called by the Spirit of God the Foundation-principles of *Christ's* Doctrine, *Heb. 6. 1, 2.* of which Doctrine Laying on of Hands is a part which rationally cannot be denied. I am not ignorant how some say, that then we are to fetch an *Als* for *Christ*, and such like things, because he commanded his Disciples so to do: but how frivolous such an Objection is, and how ridiculous they make themselves that so object may easily be perceived: but however let them know when *Christ* hath occasion to ride to *Jerusalem*, and doth command them to fetch an *Als* to carrie him thither, they will be found transgressors if they do not hear him so as to do it. That and such like things were to be obeyed when commanded: but the command being obeyed the will of *Christ* was performed, and being performed it ended; for as much as it was a command extending onely to that particular occasion and no further; but the Doctrine of *Christ* was and is to continue to the end of the world, *Matth. 28. 20.* Secondly, a commination extending it self to every transgressor in these words, *And it shall come to pass that every soul that will not hear that Prophet shall be destroyed, &c.* whence it's clear that the refusing to hear *Christ* in whatsoever he saith makes him that so doth culpable and liable to the greatest punishment; for he shall be destroyed: God will not dwell with him; he hath not God; a punishment equal with the greatest that can be imagined; nay, I may say it's the greatest.

*Inquirer.* Who is it then that will not fall into condemnation, seeing there is none that keeps all that *Christ* hath said?

*Answer.* It's true, there is none but at one time or other doth transgress against the very beginning word of *Christ*: but doth it therefore follow that they that do not keep the sayings of *Christ* (as the Scripture saith) shall not be destroyed, if they persist in so doing, and do not turn to *Christ* by acknowledging their transgression, and submitting to his will, at least in the beginning

Principles of his Doctrine, the *A B C* of Religion; but if they do turn to God through *Christ* they will finde pardon (notwithstanding they have not obeyed *Christ's* Doctrine, but now from the heart do) For God is ready to pardon, gracious and mercifull, slow to anger, and of great kindness, *Nehem. 9. 17.* Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, *Isai 55. 7.* See also *Micah 7. 18. Exod. 34. 6. 7. Ezek. 18. 27, 28, 29, 30, 31, 32.* But consider that we may not think to excuse or give allowance to our selves to sin or transgress against any of the sayings of *Christ*, because God is good and delighteth in mercie, nor because there is none but sins at one time or other against some of *Christ's* sayings; for certain it is that whosoever doth, whether it be by not submitting at all to none of them, as the Church of *Rome* and *England*, or you my friends the Inquirers, that have hitherto slighted one of them, and so transgress against *Christ's* Doctrine, or any of those that have submitted unto all the Principles thereof by not abiding in them, God will require it at their hands, *Deut. 18. 19.* Except there be a turning from sin to God by repentance.

*Arg. 2.* If we are expressly commanded to hear whatsoever *Christ* did say, then there is a command for Laying on of Hands.

But we are expressly commanded to hear whatsoever *Christ* did say.

Ergo, There is a command for Laying on of Hands.

The minor is clear from *Acts 3. 22, 23. Deut. 18. 19. Mat. 17. 5.* The Antecedent is plain. The Consequent is thus proved.

If Laying on of Hands be a saying of *Christ*, then there is an express command for Laying on of Hands.

But Laying on of Hands is a saying of *Christ*.

Ergo, There is an express command for Laying on of Hands.

The minor is undeniably clear from *Heb. 6. 1, 2.* The Antecedent also. The Consequence is unavoidable; for if we must hear *Christ* in all things he hath said, as we must, then *Christ* is to be heard in this thing, viz. Laying on of Hands, it being one of



## Of Laying on of Hands.

83

of his beginning words or teachings, otherwise it could not be said to be his Doctrine.

Arg.3. If Christ taught nothing but what he received by command from his Father, then there is a command for Laying on of Hands.

But Christ taught nothing but what he received by command from his Father.

Ergo, There is a command for Laying on of Hands.

The minor is full and clear from *Joh. 12. 49, 50.* where Christ saith, *For I have not spoken of my self but the Father which sent me, he gave me a commandment what I should say and what I should speak, and I know his commandment is life everlasting, whatsoever I speak; therefore even as the Father said unto me so speak I.* The Antecedent is as plain. The Consequent is irrefragable. For if Christ spake nothing but what he received by command from his Father, then his Father commanded him to teach Laying on of Hands; for that he did teach it's one Principle of his Doctrine, *Heb. 6. 1, 2.* It then unavoidably followeth, that Laying on of Hands was commanded by the Father to be taught and practiced by us, if we be his friends. But for further proof of the Consequent take this Argument.

That which Christ taught he taught by command from his Father.

But he taught Laying on of Hands.

Ergo, Laying on of Hands is a command of the Father.

The major is undeniable from the forecited places *Johu 12. 49, 50. chap. 8. 28, 29. Dent. 18. 19. Acts 3. 22, 23.* The minor is the same *Heb. 6. 1, 2.* it being there called a Principle of Christ's Doctrine, which could not be if he never taught it.

It being thus proved, that there is a command issued forth from God for Laying on of Hands, it will unavoidably follow, that it's a dutie to be observed by the baptized as such, (as is before shewn, that the Laying on of Hands mentioned *Heb. 6. 1, 2.* is that onely, and neither of the other two) which I shall further make appear thus.

Arg.4. That which is Gods counsel ought not to be rejected, but is a duty to be observed.

M 2

But

*But Laying on of Hands is Gods counsel.*

*Ergo, Laying on of Hands ought not to be rejected, but as a duty to be observed.*

*The major is out of doubt. The minor is thus proved.*

*Either Laying on of Hands is Gods counsel or mans tradition.*

*But it's not mans tradition.*

*Ergo, It's Gods counsel.*

To me the *major* is undoubtedly true; for I do not understand that there is any *medium* between Gods counsel or commands and mens traditions (in point of dutie or worship) but that they must of necessitie be either the one or the other. The *minor* I presume no man will denie; because so to do were to say that *Christ* did preach for Doctrine that which was mans tradition; and that his *Apostles* did so do likewise, and teach others so to do; and what were this to say, but that *Christ* and his Disciples taught men their fear towards God to be after the traditions of men, which were an intolerable absurditie. The Consequence must therefore unavoidably follow.

*Arg. 5. That which there is both command and example for, is a duty to be observed:*

*But for Laying on of Hands there is both command and example.*

*Ergo, It's a duty to be observed.*

The *major* is unquestionable. The *minor* is clear, for that there is a command for Laying on of Hands, I have plainly proved: that there is example is out of doubt, as appears *Acts* 8.15, 16, 17. ch. 19.6.

*Arg. 6. That which God bore witness to by the gift of his Spirit may not be neglected, but is to be observed.*

*But Laying on of Hands God bore witness to by the witness of his Spirit.*

*Ergo, It may not be neglected, but is a duty to be observed.*

The *major* is clear from *Heb.* 2.1, 2, 3, 4. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip; for if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape

escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will. From which place it's apparant, that such things as God bore witness to by signs and wonders and divers gifts of the Spirit, may at no hand be neglected, but in the neglect thereof there can be no other expectation but the just recompense of the reward of a transgression more terrible than that transgression that was against the word spoken by Angels. The minor is also clear from *Acts* 8.17. *Then laid they their Hands on them and they received the Holy Ghost also, Acts* 19.6. *And when Paul had laid his hands on them the Holy Ghost came on them, and they spake with Tongues and prophesied.* Which signal testimonie of Gods presence with them in that service doth give me assurance that it's of God, (*viz.* Laying on of Hands) and the dutie of all baptized believers to submit unto it, being from Heaven so eminently confirmed as it was, in that God shewed more than an ordinarie presence of his Spirit

Thus are these seven Questions answered also, though briefly yet I hope satisfactorily to him that is not biased and set or resolved to oppose the truth. The last thing I have to speak to as to this Principle is, (I having already demonstrated that the Laying on of Hands *Heb.* 6.6.2. is that *Acts* 8.17. chap. 19.6. and that there is a command exhibited to warrant the practice, and that it's the dutie of baptized believers as such to submit to it, there being a common end assigned) that such as do oppose and refuse to submit to Laying on of Hands, though baptized, are not communicable; for the proof of which I shall give several Reasons, which are as followeth.

First, because Laying on of Hands is a Foundation-principle as Baptism and the rest are: now although there may be communion held where differences are but in circumstantials, yet it's granted by most that it cannot be where differences are in fundamentals: this reason will therefore without doubt hold sufficient of it self to prove that which it's brought for, even upon the Inquirers own ground and practice; For why do they refuse communion

munion with those that are not baptized, but do sprinkle Babes, if not for this reason, *viz.* because they err in a fundamental point, it being every jot as good reason that they should have communion with those who differ from them in nothing but baptism, as that we should have communion with them who dissent from us about Laying on of Hands, being truly a part of the foundation-doctrine of *Christ*, as either Repentance, Faith, or Baptism are; and if so as necessarie and essential to the building as they are; for without the foundation-parts be laid, we know the fabrick will not stand, but the more and higher any build upon such a foundation that is weak in any part thereof, (much more if a Principle be wanting) the more it will endanger the building. We cannot therefore joyn our house to theirs, lest while we build together we fall together; for *Christ* testifies that he which hears his words and doth them not is like a man that built his house upon the sands, *Matth. 7. 26, 27.* How unlike such a Foundation is to keep up a house may easily be perceived. See also *Luke 6. 47, 48, 49.* And would they have us build with them on the sands? How can we do it and escape falling, when the storms arise and beat against us? *If the foundations be destroyed, what shall the righteous do? Psalm 11. 13.*

Secondly, *Because they live in the breach of and in opposition against a command of God, an oracle and a principle of Christs doctrine.* Now to have communion with them were to make ourselves as well as they guiltie of transgression, even of their sin. We are exhorted to *have no fellowship with the unfruitfull works of darkness, but rather reprove them: Ephes. 5. 11.* Now although the Apostle in this place speaks of fleshlie uncleannesses, yet it cannot be denied but that disobedience to Gods command, oracle, and *Christs* doctrine, is an unfruitfull work of darkness, and that which we must have no communion with. Now how we can have fellowship with the worker and have no fellowship in the work is more than I can understand.

Thirdly, *Because we are commanded to withdraw from such as consent not to the words of our Lord Jesus Christ and the doctrine which is according to godliness: 1 Tim. 6. 3, 4, 5.* Now that they are such is manifest by their opposition against Laying on of Hands

Hands a part of that Doctrine, whom the Apostle there saith are proud, knowing nothing, (*viz.* as they ought to know) but dotting about questions and strifes of words, &c. (as the Inquirers do witness their printed paper) we cannot have fellowship with them therefore without the breach of this command of the Spirit delivered by the Apostle.

Fourthly, *Because such as transgress against the Doctrine of Christ hath not God: 2 John 9.* as they do who submit not to Laying on of Hands, that being a part thereof, as hath been shewed, and by some of them confessed so to be; from whence I thus reason.

*Such as God refuseth to have communion with his People ought.*

*But God refuseth to have communion with such as transgress against Christs doctrine.*

*Ergo, His People ought.*

The major no man sure will denie. The minor the Apostle John will prove, 2 John 9. where he saith, *Whosoever transgresseth and abideth not in the Doctrine of Christ hath not God, &c.* He that hath not God hath no communion with him, but such as transgress against the Doctrine of Christ hath not God.

*Ergo, Such have no communion with him.*

Inquirer. *Sure this is a hard censure to say, that all those that do not submit to Laying on of Hands have not God. The Apostle John doth not say so.*

*Answer.* I confess that all such sayings are hard to those whom they concern; but I take them to be true, because the Spirit of God speaks them: and though the Apostle John doth not say that he that doth not submit to Laying on of Hands, (in so many words) yet he saith that whosoever transgresseth against the Doctrine of Christ hath not God, of which Doctrine Laying on of Hands is a part; therefore he that omits the performance of that transgresseth against the Doctrine; For the Apostle James saith, *Whosoever shall keep the whole Law, and yet offerd in one point is guilty of all: James 2.10.*

If any shall object and say, the Apostle James speaks of the Law of works.

*Answer.* Admit he do, but if they that did keep the whole Law

Law of works by transgressing in one point became thereby culpable of all, then much more they that do transgress against *Christ's Doctrine* in one point though they keep the rest, are so; by how much more the punishment is heightened, as the Apostle sheweth, *Heb. 10. 28, 29. He that despised Moses Law died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?* See *chap. 2. 1, 2, 3, 4.* whence it's plain and unavoidable that the transgression against the Law of *Christ* the Son is greater, and the punishment sorer, than the transgression against the Law of *Moses* a servant. My friends, I desire to deal faithfully and plainly with you, and not to few pillows under your elbows, as many have done, and do, as the Prophet saith, *They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace: Jer. 6. 14. chap. 8. 11. Ezek. 13. 10, 11, 12, 13, 14, 15.* But I do desire rather to tell you the truth according to the light of my conscience though I am therefore accounted your enemy, although I am conscious, it's my love to you notwithstanding you and others say, it's my straitness and rigidness. No, it's not mine but the Lords straitness, his way is strait, and you and I must go through the strait if ever we will come into the broad. My desire is towards you, as the Lords was towards *Israel*, *Deut. 5. 29.* where he saith, *O that there were such a heart in them, (viz. the Inquirers, which is my heartie desire) that they would fear me, (viz. the Lord) and keep my commandments alway, that it might be well with them and with their children for ever.* I speak not my own words but the words of the Lord to you all whom it concerns: *Christ* himself saith, *He that loveth me not keepeth not my sayings; and the word which you hear is not mine but the Fathers which sent me: John 14. 24.* Here *Christ* himself doth charge you my friends, to be wanting in love to him, seeing you submit not to Laying on of Hands, which is a saying of *Christ*, it being one Principle of his Doctrine, *Heb. 6. 1, 2.* Blame us not then because we cannot have communion with you; the fault lieth at your door; we long for it, we seek it but

we cannot have it unless you break off this sin, (*viz.* your refusing to keep all the sayings of *Christ*, one of which you are wanting in hitherto) by Repentance and submission to Laying on of Hands, which with the Prophet we may say, *When will it once be?* Again *Christ* saith, *Why call ye me Lord, Lord, and do not the things which I say?* Luke 6.46. How can you call him Lord when you reject and oppose a saying of his? How is he your Lord whom you do not obey? Hath not the Lord said, we must hear him in all things whatsoever he shall say? and if we do not, the Lord hath said, we shall be destroyed, Acts 3.12, 23. O my friends! Consider then what danger there is in neglecting of any thing that *Christ* hath said; Think not what you have done enough, or your parts or knowledg sufficient to bear you out. The Apostle *John* saith, *Hereby we do know that we know him, if we keep his commandments: he that saith, I know him, and keepeth not his commandments is a Liar, and the truth is not in him; but who so keepeth his word, in him verily is the word of God perfected: hereby know we that we are in him: John 2 3 4 5.* How can you avoid falling under this? Do you keep the commandments of *Christ*? Is not one of them Laying on of Hands? And is not that set at nought by you? Say not then You know God, lest you be found Liars; for you do not know as you ought to know. Ye are *Christ's* friends if ye do whatsoever he hath commanded: *John 15. 14.* And again saith *Christ*, *If ye love me, keep my commandments: ch. 14. 5.*

Inquirer. But what you say cannot be true, because it's written, *He that believeth and is baptized shall be saved: Mark 16. 16.* And such as shall be saved have communion with God. There's not one word of Laying on of Hands.

Answer. It's also written, that *this is the will of him [the Father] that sent me, [Christ] that everyone which seeth the Son, and believeth on him may have everlasting life, &c. J'n 6. 40.* And again saith *Christ*, *Verily, verily, I say unto you, He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life: Joh. 5. 24.* May we now conclude from these words, that they that believe (as most in England say they do)

notwithstanding they refuse to be baptized, are under the promise? There's not a word about Baptism, no more than there is in *Mark 16.16.* about Laying on of Hands. Shall we therefore say, It's no matter whether we are baptized or no? We believe, and therefore under the Promise of Life; we need not be baptized; we have communion with God, and they that are baptized ought to have communion with us also, though we are not (may any say) upon your grounds, but we shall know this will not excuse the one from being baptized, nor those that are baptized, if they have communion with them; because where ever the Scripture speaks of Faith, unto which the Promise of Life is annexed; it doth intend such a Faith which is lively, and that Faith is accompanied with Works, even obedience to *Christ* in whatsoever he hath said or commanded; it's that Faith which availeth, that works by love, *Gal. 5.6.* which Faith makes *Christ's* yoke easie, and this burden light, *Matth. 11.26.* For this is the love of God, that we keep his commandments, and his commandments are not grievous: *1 John 5.3.* Faith without Works is dead. Let not any one therefore boast of his communion with God that rejecteth or opposeth any of *Christ's* appointments; nay, though he is baptized, if he live in transgression against the Doctrine of *Christ* in any other part thereof, *John* saith, He hath not God; but he that abideth in the Doctrine of *Christ* hath both the Father and the Son, *2 John 9.* Therefore when *Christ* saith, He that believeth hath life, and he that believeth and is baptized shall be saved: it must be supposed, nay, it may out of doubt be concluded, that he doth intend such who being taught do observe whatsoever he [*Christ*] hath commanded, *Matth. 28.20.* but such as refuse and rebell are no longer under that Promise of Life and Salvation, and consequently have not communion with God, according to *2 John 9.* Now my Friends, consider seriously whether this be not your condition, you believe and are baptized. I do not denie, but do you observe all things *Christ* commanded his Disciples to teach the baptized to observe? I would not be thought to accuse you onely in this matter in controversie, I in my conscience cannot clear you. Do you hear *Christ* the great Prophet in whatsoever he hath said, as you are commanded by the Lord to do? *Acts 3.22,23.* Or is



not Laying on of Hands a saying of *Christ*? If it be not, shew it and clear your selves by the Word, if you can? and if you do we will, for my part I will take shame to my self, and give glorie to God in the acknowledgment of my mistake. But why do I thus speak, when I am ascertained that Laying on of Hands is a sure word of *Christ*, and a dangerous thing to neglect, it being confirmed from Heaven so to be by divers gifts of the Spirit, *Act's* 8. 17. chap. 19. 6. according to *Heb.* 2 4. The true Faith of the Gospel hath indeed the Promise of Life, which Faith is not a bare acknowledgment of *Christ* to be come in the flesh, and to die for our sins, (which the profanest wretch in *England* almost doth believe) but where Faith is truly wrought it purifies the heart in obeying the truth, *1 Pet.* 1. 22. The Faith that saveth is accompanied with Works, he that so believeth will obey *Christ* in being baptized, because *Christ* doth require it; and when he is baptized he will not stop there, but he will submit to Laying on of Hands, because *Christ* taught it, that he might receive the Spirit the end of that service, he having laid the foundation he will labor to go on to perfection, walking in all well-pleasing; else his Faith, Baptism, yea and Laying on of Hands will be so far from giving him an interest in Life and Salvation, that his knowledg and practicing of them will rather be an aggravation of his condemnation. It may now easily be perceived, that the Promise of Life is not annexed simply to believing, nor to belief, and Baptism simply considered, (though the Promise of Life and Salvation upon a Scripture-account may not be applied to any man that doth not believe and is baptized) except there be a further progress in the Doctrine of *Christ*, nor then neither, without there be an abiding in that Doctrine, and from that foundation which is already laid, (according to that light and abilitie given) a faithfull labouring after perfection. By this that hath been said the Objection is removed, and the Reason given stands good, and doth sufficiently prove that such as do transgress against the Doctrine of *Christ* in their non-submission to and opposing any part thereof are not communicable, as the Inquirers have done and do, by printing, preaching, and publike disputing against Laying on of Hands, which is one of the first Principles of the Oracles of God, *Heb.* 5. 12. a beginning word of *Christ*,

chap. 6. 1, 2. and an Apostolical practice, *Acts* 8 17. chap. 19. 6.

Fifthly, because Union is the ground of Communion, saith the Prophet, *Can two walk together except they be agreed?* *Amos* 3. 3. Christ saith, *If two of you shall agree upon earth touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven:* *Matth.* 18. 19. Whence it's manifest that where there is no Union or Agreement, there can be no Fellowship, no walking together, no asking the Father for any thing. How can we ask the Spirit of God to be given according to his Promise and good pleasure with or amongst them when they oppose the means, *viz.* Laying on of Hands. Will not our sacrificing be rather an abomination to them than otherwise, as the children of *Israel* were to the *Egyptians*. What ever they do we believe the Promise of the Spirit, and that it is attainable by Prayer and Laying on of Hands now as well as in the primitive times. And if they do believe the end, yet they oppose the means; it's an abomination to some of them: then how can we have communion with them? or they with us? If we could, for as much as the thing we practice is worse than nought with them, let me a little speak for my self in this case, and the rest with me; I know the cause of our separating from them at the first was put on my score by them, *viz.* the Inquirers, and for that cause I have been looked upon as a Raiser of Sedition amongst them, as schismatical, and the like; but this I must say, that their unchristian-like opposition, which some at that time made, calling it, *viz.* Laying on of Hands, an Invention of the Devil, &c. made me and the rest the sooner desire to come out from amongst them; for when I was first in the practice of Laying on of Hands, I notwithstanding continued some time amongst them, preach'd it to them, and administred it on many, till they fell from reason to the aforesaid opposition, which was that which put me upon search of what I and the rest should do; and upon consideration I then thought and do still conclude, that where there is not a uniting in the rudiments of Religion there can be no safe communion; for if work-men shall go to build an House, and shall disagree in laying the Foundation-pieces, the one will lay them all, the other will lay but some, he that were wise would not build

build with such an one, lest when he hath proceeded far his work should fail, and he suffer loss. Our Apologie then for separating from them without doubt may be as good as the Church of *Englands* may be for their separating from *Rome*, if not better; and as the Independents are for their separating from the Church of *England*, and as the Inquirers can be for separating from the Independents; for what can they say for their separating from *Mr. John Goodwin* that will not be as powerfull to prove the justness of our separating from them. What doth *Mr. Goodwin* differ from them, in nothing as I know but in the point of Water-baptism, which is but part of one Principle of *Christs* Doctrine, and that too is owned by him to be an appointment of *Christ*, though he fail in the manner and subject, viz. Sprinkling instead of Dipping, and children instead of believing men. What reason then can be alleged for their non-communication with him that will not serve our turn to prove our non-communication with the Inquirers? They do not onely differ from us in and about part of a Principle of the Foundation but in whole if not in part of another, viz. the Baptism of the Spirit: I suppose if search were made we should finde that they exceedingly halt in that, either in believing that the gift of the Spirit is not now to be expected, or if it be, it's not given, which I take to be the very ground of their opposition against Laying on of Hands, which groundless conceit leads them to further disobedience. How can we then close with them so as to maintain fellowship, when their foundation is so shattered? What can their building be but tottering, and liable to fall, when the three thousand were baptized, *Acts 2*. They are said to continue stedfast in the Apostles Doctrine, & continuing in the Doctrine, they continued in fellowship, breaking of Bread and Prayer; where I note that the Unitie in Doctrine continued them in fellowship, though some do say that they had fellowship with the Apostles being baptized, before or without Laying on of Hands, which the Text doth not intimate, much less give them ground so to affirm, but contrariwise it doth prove to me that they were not admitted to Communion till they had submitted to the Doctrine, not in part but in whole, which how they could be said to continue in, before they submitted to, is that which I cannot understand.

Thus my friends have I given you some Reasons why I for my part cannot have communion with you, though I desire your everlasting good as mine own; and I could and do even beseech you to consider your state and standing, and weigh the danger there is in neglecting to obey *Christ* in whatsoever he hath said. You possibly may say, it's our want of love to you that hinders our communion with you, but let not such thoughts possess you, for it's our love to the truth of *Christ*, and the order that he hath prescribed that will not permit us, as the case stands with you; neither do I think that those that can have communion with you who are under Laying on of Hands do love you as they ought, though they profess they do; for love is not a blinde Boy, but is to be placed on such Objects as *Christ* presents to us; and therefore where we deal plainly and faithfully there we love most; we can and do love you for the truths sake, you own so far as you do, but we cannot, nay we dare not love you with the love of brethren in Gospel order, except you loved *Christ* so well as to do his will in this Word of his, viz. Laying on of Hands; for my part I never did affect division, nor do not, I rather seek peace and unitie, it's that I labor for, and the contrary I abominate among Saints, if it may be had with truth and honor to *Christ*; but to make such a union that the Word will not warrant and *Christ* will not say *Amen* to, is but daubing with untempered Morter, Ez. 13. 11, 12, 13, 14. and such a wall will not stand, the Lord hath said, *So will I break down the wall that ye have daubed with untempered Morter, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord; then will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered Morter, and will say unto you, The wall is no more, neither they that daubed it: v. 14, 15.* God doth not approve of unsound proceedings in his people, they must love the truth and peace, Zech. 8. 19. not peace without truth; there must be the unitie of the Spirit where the bond of peace is kept, Ephes. 4. 3. though we desire to seek it and as much as in us lieth, to live peaceably with all men, having and keeping a good conscience, void of offence both to God and men. To conclude, let me leave

leave this upon all men who oppose any part of *Christ's* Doctrine, that they would not flatter themselves, but walk here, and obey *Christ*, so as they may be able to give an account to *Christ* at the last day, it will be sad for those that cannot give one with joy and boldness at the day of appearance. I had rather be found doing than neglecting, though I would not willingly nor knowingly do more than *Christ* hath commanded me to do: but I shall leave what I have said to consideration, and at this time cease to say any more to this Principle of *Christ's* Doctrine, viz. Laying on of Hands.

S E C T. V.

*Of the Resurrection of the Dead.*

**I**N this Principle of Religion I shall first take notice of the order that is to be observed in the Resurrection.

First, of the Resurrection of *Christ*, and when he arose from the Dead.

Secondly, of the Resurrection of his Saints, and when they shall arise from the Dead.

Thirdly, of the Resurrection of all men, and when they shall be raised.

Our Lord *Jesus Christ* who according to the will of the Father suffered death for the sins of the world being judged and condemned by *Pilate* through the instigation of the *Jews* was in his innocencie crucified by them, but God the Father by his power raised him to life, as the Scriptures witness. When *Mary Magdalen* and the other *Mary* went to see the Sepulcher where *Christ* was laid, *Matth. 28. 1.* They finde the Angel of the Lord there, who said unto them, *Fear not ye, for I know that ye seek Jesus which was crucified, he is not here, for he is risen, as is said, Come see the place where the Lord lay: v. 4.* After this *Jesus* appeared to his Disciples.

First, to those women as they went to tell his Disciples,

Secondly, to the eleven in a Mount, where he gave them their  
great

96. Of the Resurrection of the Dead.

great Commission to preach and baptize, v. 9, 17, 18, 19. This *Matthew* witnesseth. *Mark* likewise beareth witness to the Resurrection of *Christ*; for he saith, when the women came to seek *Iesus*, *Entering into the Sepulcher they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted, and he saith unto them, Be not affrighted, ye seek *Iesus* of Nazareth which was crucified, he is risen, he is not here, behold the place where they laid him: Mark 16. 5, 6.* Then he appeared first to *Mary Magdalen*, v. 9 after that he appeared to two of them as they walked, &c. v. 12. Afterward he appeared unto the eleven as they sate at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen: v. 14. where he according as *Matthew* hath it, gave them their commission. *Luke* also agrees with *Mark* in what he testifies concerning this thing. The Angels (that appeared to the women who were afraid and perplexed) saith unto them, *Why seek ye the living among the dead? he is not here but is risen, &c. Luke 24. 5, 6.* We may also reade how that *Christ* appeared unto two Disciples as they went to *Emmaus*, and went with them, and upon his demanding of them the reason of their communication and sadness, and their answer unto him, he upbraided them with their foolish slow-heartedness in not believing all that the Prophets had spoken, *And beginning from Moses and all the Prophets he expounded unto them in all the Scriptures the things concerning himself.* But they knew him not, for their eyes were holden, as may be read from v. 13. to the 30. then he sate at meat with them, and took Bread and blessed it, and brake, and gave to them; after this he appeared to the eleven, *But they were terrified and affrighted, and supposed that they had seen a spirit, and he said unto them, Why are you troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bone as ye see me have: v. 36 37. 38. 39.* The Apostle *Iohn* also bears witness to the Resurrection of *Christ*, when *Mary Magdalen* came and told the Disciples that she had seen the Lord, &c. *Then the same day at evening being the first day of the week, when the doors were shut where the Disciples were assembled*  
for

for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you, and when he had so said, he shewed unto them his hands and his side, then were the Disciples glad when they saw the Lord: *John 20. 18, 19, 20.* He appeared to them again after eight days, *v. 28.* and the third time upon the shore, *chap. 21. 4.* which *John* testifies to be the third time that Jesus shewed himself to his Disciples after that he was risen from the Dead, *v. 14.* after Christ was ascended to his Father, and the Holie Ghost given according to the Word and Promise of Christ. The Disciples began to preach boldly the Doctrine of the Resurrection, as appears *Acts 2.* when at the pouring out of the Spirit the beholders were amazed, some mocking, saying, *These men are full of new wine, v. 13.* Peter standing up with the Eleven demonstrates unto the multitude that they were not drunk, but that it was that which was spoken by the Prophet *Joel*, as you may reade at large from *v. 13. to v. 22.* and at *v. 22.* he saith thus, *Ye men of Israel hear these words, Jesus of Nazareth a man approved of God among you, by miracles, wonders and signs, God did by him in the midst of you, as ye your selves also know him, being delivered by the determinat and foreknowledge of God ye have taken, and by wicked hands have crucified and slain whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it, v. 23.* and at *v. 32.* he saith, *This Jesus hath God raised up, whereof we are witnesses.* Thus he preached the Resurrection of Christ, using many Arguments to prove it to them, which may be read and weighed at leasure by any: so likewise in the *chap. 3. v. 15.* he telleth the Jews they had killed the Prince of Life whom God hath raised from the dead, whereof we are witnesses. See *chap. 4. 10.* *chap. 5. 30.* And with great power gave the Apostles witness of the Resurrection of the Lord Jesus, and great grace was upon them all: *Acts 4. 33.* Thus is the Resurrection of Christ testified by a cloud of witnesses, which may put it out of doubt to all men that have the use of reason. As Christ was raised, so he was the first that rose from the Dead: he is the first fruits of them that slept: *1 Cor. 15. 20.* in the order of the Resurrection Christ is first, as saith the Apostle, *For as in Adam all die, even so in Christ shall all be made alive, but eve.*

ry man in his own order, *Christ the first fruits, afterwards they that are Christs at his coming*: v. 22, 23. But now the question is, what of *Christ* is raised from the Dead; some say that he was onely quickned in the spirit; something of spirit (say they) is onely raised, nothing of flesh.

To which I answer, that if *Christs bodie or flesh* died, then *Christs bodie or flesh* was raised, but *Christs bodie or flesh* died, *Ergo, Christs bodie or flesh* was raised; that *Christ* suffered or was put to death in the flesh, the Apostle *Peter* is clear, 1 *Pet.* 3: 18. *For Christ also hath suffered the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened in the spirit.* Again *chap.* 1. *For as much then as Christ hath suffered for us in the flesh, arm your selves with the same mind, for he that hath suffered in the flesh hath ceased from sin.* In both places it's affirmed by the Apostle that *Christs bodie or flesh* suffered death: now that which died rose again, even his bodie or flesh, else what became of it? His bodie was laid in the Sepulcher. The Text saith, *Joseph of Arimathea* begged his bodie of *Pilate*, and it's said, *When Joseph had taken the bodie he wrapped it in a clean linnen cloth, and laid it* (*viz.* his bodie) in his own new Tomb, &c. *Matth.* 27. 59, 60. *Mark* 15. 45 46. *Luke* 23. 52, 53. *John* 19. 38, 39, 40. From which places it's evident that *Christs bodie* was nailed to the Cross, crucified, dead, begged by *Joseph*, wrapped in a clean linnen cloth, and laid in the Tomb: moreover the *Jews* they took care he should not be stolen away by his Disciples in the night, and therefore they rolled a great stone on the Sepulcher, and set men to watch it; *Matth.* 27. 63, 64, 65. So that no deceit could be used to convey his bodie away; now when the women that went to the Sepulcher came to anoint the bodie of *Christ*, the Angel said unto them he is risen, he is not here, behold the place where they laid him, *Mark* 16. 6. Now if his bodie were not risen, but his spirit onely, then they would have seen it: when *Peter* and the Disciple whom *Iesus* loved went to the Sepulcher, and looked in, they saw the linnen cloth he was wrapped in, and the napkin that was about his head, but his bodie they saw not, that was risen, and they believed: moreover when *Peter* and *John* were gone the women staid weeping, and why did they weep? *Re-*  
c. 11/5



## Of the Resurrection of the Dead. 99

cause (say they) they have taken away my Lord, and I know not where they have laid him. She not thinking that Christ was risen concluded some or other had taken him away, for gone he was; and saith the Text, *When she had thus said, she turned her self back and saw Jesus standing, and knew not that it was Jesus* Jesus saith unto her, *Woman why weepst thou? Whom seekest thou?* She supposing him to be the Gardiner, saith unto him, *Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away:* Jesus saith unto her, *Marie, she turned her self, and said unto him, Rabboni, which is to say, Myster: John 20* It seems by all this that the bodie of Christ was gone, Marie weeps, not thinking nor knowing what was become of it. Whence I conclude that the bodie or flesh of Christ was raised from the Dead, unless it can be proved (which I am sure cannot), that his Disciples had stolen him away, that the Chief Priests and Elders knew to be false, for they took counsel to give large moneys to the Souldiers, whom they suborned to say, His Disciples came and stole him away by night while we slept, which they need not have done if it had been true, *Matth. 28 12, 13.* But further it will appear that the bodie or flesh of Christ was raised from the Dead by his own words; for when he appeared to his Disciples, *Lu. 24 36, 37.* the Text saith, they were terrified and affrighted, they supposing him to be a spirit, *And he [Jesus] said unto them Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self,* (as if he should say, Not another nor nothing in my stead) *handle me and see, for a spirit hath not flesh and bones as ye see me have, and when he had thus spoken he shewed them his hands and his feet: v. 39 40* So likewise *John 20. 19, 20.* when Jesus came and stood in the midst of his Disciples, the Text saith, *He shewed unto them his hands and his side, then were the Disciples glad when they saw the Lord.* Yet notwithstanding this and all the report that went, that Jesus was risen, one of the twelve called *Didimus* being not with the Disciples (when Christ was with any of them) would not believe, no nor unless he himself should see his hands and the print of the nails, and thrust his hand into his side; but after eight days Jesus came again to his Disciples, *Thomas* being with them, *Then saith he,*

[Jesus] to Thomas, *Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing, and Thomas answered and said unto him, My Lord and my God: v. 27, 28.* How many unbelieving *Thomas* have we now, that will not believe that *Christ* is risen? or that if he be, it's in a spiritual sense, as they call it, in them, and no otherwise; or if they do believe he is risen, it's not his bodie or flesh that is raised, notwithstanding the Scripture is plain and full to prove it is; but as *Christ* said unto *Thomas*, Because thou hast seen me thou hast believed, Blessed are they that have not seen and yet have believed. If death held that flesh in the grave he would have seen corruption, contrarie to what the Psalmist foresaw by the spirit of Prophecie, who saith, *Thou wilt not leave my soul in Grave or Hell, neither wilt thou suffer thine holy one to see corruption: Psalm 16. 10.* which the Apostle *Peter* proves to be meant of *Christ*: *Acts 2.* for he saith, *David* being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up *Christ* to sit on his Throne, he seeing this, before spake of the Resurrection of *Christ*, that his soul was not left in Hell, neither his flesh did see corruption. Now if the flesh of *Christ* was not raised it then saw corruption, but it saw no corruption, therefore the bodie or flesh of *Christ* was raised.

I know and am not ignorant of what Objections some make, as that flesh and blood cannot inherit the Kingdom of Heaven, &c. which I shall in its place hereafter answer, but for the present pass it by, and speak somewhat to the time, that *Christ* lay in the earth, and when he arose from the Dead.

The Scripture is clear both from *Christ* himself and the Apostles, that *Christ* was crucified, laid in the Tomb, and rose again the third day, and appeared to many, as is above made manifest. When the Scribes and Pharises desired a sign of *Christ*, his answer unto them is, that there should be no sign given them but the sign of the Prophet *Jonah*, For (saith *Christ*) as *Jonah* was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights in the heart of the earth, *Matth. 12. 40.* The Lord *Jesus* in this place doth manifestly declare that he should lie three days and three nights in the earth,

answerable to *Jonas* he being so long in the Whales bellie, which was the sign *Christ* would give. When the *Jews* asked *Christ* what sign he would shew, *John* 2.18. seeing he did those things, (*viz.* drove out the money-changers, the Sheep and the Oxen, &c. *v.* 14, 15, 16. *Jesus* answered and said unto them, Destroy this Temple and in three days I will raise it up: *v.* 19. they supposing that he spoke of the material Temple at *Ierusalem*, thought he was not to be credited in what he had said; and then said the *Jews*, Forty and six years was this Temple in building, and wilt thou rear it up in three days? but (saith the Text) he [*Christ*] spake of the temple of his body. When therefore he was risen from the dead his Disciples remembred that he said this unto them, and they believed the Scripture and the word which *Jesus* had said: *v.* 20, 21, 22. This was the sign that *Jesus* would give them, *viz.* that they should destroy the temple, meaning they should put him to death, but he through the power the Father had given him could take it up again, which he did, he rising the third day according as he had said he should. The chief Priests and Pharises who were blinde leaders of the blinde, were so far from being satisfied with this sign that *Christ* would give them; in so much that they bring it in to *Pilate* as one charge they exhibit against *Jesus*, and suborn witnesses that said, This fellow (meaning *Jesus*) said, I am able to destroy the temple of God and build it in three days: *Matth.* 26.61. but *Christ* did not say so, but unto the *Jews* he said, Destroy the Temple, as if he should say, Put me to death as ye intend, and as it's appointed you shall & I shall & will raise my self up in three days, for I have power to lay down my life & to take it up again, their witness was false also in respect of the Temple, for they knew full well that *Christ* did not mean the Temple where the money-changers were, but the temple of his bodie, as appears *Matth.* 27.63. where the chief Priests and Pharises came to *Pilate*, saying, Sir, we remember that that deceiver said (meaning *Jesus*) while he was yet alive, After three days I will rise again. So that they knew well enough that *Jesus* spake of the Resurrection of his bodie though they were so wilfully blinde and incredulous that though he spake truth to their consciences, yet nothing satisfied them more than his blood, which to have

they brought in false witnesses, as is before said. The Apostle *Paul* likewise bears witness that *Christ* rose from the dead the third day, *1 Cor. 15. 3, 4.* Where (saith he) *I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures.* From which it is clear that *Christ* was raised the third day, as *Jesus* himself said he should, but now notwithstanding all this it may be a question whether he did or no, it is as the national Priests in *England* and *Rome* give out, for they say that *Christ* died upon the day vulgarly called *Good Friday*, and upon that account they have and do some of them superstitiously keep that day in remembrance thereof: now if it were so, and if *Christ* rose on the first which is likewise vulgarly called *Sunday*, in the morning before Sun-rising, as he did, for *Maria Magdalen* was there, viz. at the Sepulcher by Sun-rising, and then was the stone rolled away from the door of the Sepulcher, and *Christ* was risen, *Matth. 28. 1.* *Mark 16. 2.* *Luke 24. 1, 2, 3.* *Iohn 20. 1, 2.* which blinde conceit of the Priests hath been a means to this day to harden and keep in blindness the unbelieving *Jews*: to my knowledge, who have discoursed with them both in *Holland* and else-where, who (viz. the *Jews*) upon what the Priests do affirm touching this matter, conclude that *Christ* was a deceiver, and that he did not lie three days and three nights in the heart of the earth and then rise as he said he should, I shall therefore offer something to prove that *Christ* did not rise till the third day, according to the Scriptures: if we consider and compare the Scriptures we shall finde that *Christ* did not suffer on that day called *Friday*, but on some other day; it is true he did suffer the day before a Sabbath, as is plain and cannot be denied, *Iohn 19. 31.* But now the question is whether it were the seventh day Sabbath which they did observe weekly throughout their generations, according as God had commanded them, saying, [Six days shalt thou labor and do all your work therein, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, &c.] or some other Sabbath, if it were the seventh day Sabbath, then *Christ* indeed was crucified on the day called *Friday*; and then if so, for my part I cannot understand how he could

could be said to rise on the third day, but rather on the second I shall therefore plainly shew that that Sabbath which followed the day Christ was crucified on was not the seventh day Sabbath but another, for we know or may know, that the Jews had many Sabbaths, as the Sabbaths of years, &c. as the Apostle hath it, Col. 2. 16. *Let no man judge you in meat or in drink, or in respect of an Holy-day, or of the New Moon; or of the Sabbath days.* Note not Sabbath day, but sabbath days in the plural. That it was not the seventh day Sabbath is clear, Joh. 19. 31. *The Jews therefore because it was the Preparation, that the bodies should not hang upon the cross on the Sabbath day, (for that Sabbath day was an High-day, &c.)* it may be easily perceived from these words, viz. [For that Sabbath was an high day] that it was another not the seventh day Sabbath, because though that was a Sabbath, and that wherein they were to rest from all their labour, yet this the Spirit gives a different Character, of calling it by way of eminence, a high day, a day not ordinary. Again the Text saith, *Mat. 27. 62. Now the next day that followed the day of the Preparation, the chief Priests and Pharisees came together to Pilate.* Whence I note, that if that had been the seventh day Sabbath they would not have to do; for if they that were so zealous for the Sabbath, that they took advantage as they supposed) against Christ for healing the Dropsie on the Sabbath day, *Jc. 14. Mat. 12.* and complained to Jesus of his Disciples for plucking the ears of corn, I say, if they had such a blinde zeal, that they would not permit themselves or others to do the afore-said things, sure their zeal would not suffer them to gather themselves together, and to go to Pilate, if it had been the seventh day Sabbath.

In the next place the business will be to make a Discoverie what Sabbath it was; if it were not the seventh day Sabbath, the Sabbath that the Apostle John saith, was an high day, the day before which Christ was crucified, which is called the Preparation day, was the Feast of unleavened bread, in which Feast the Paschal Lamb was sacrificed, and celebrated: If any should object and say it could not be that, because that was past, because Christ with his Disciples eat it before he was taken. I answer, it's true he did so, but we are to note, that as the first day of

of the Feast of unleavened bread was to be kept an holy Convocation to the Lord; so the last was also which I shall plainly shew, *Leviti* 23 4, 5, 6, 7. It's thus written, *These are the Feasts of the Lord, even holy Convocations; which ye shall proclaim in their seasons, in the fourteenth day of the first moneth, is the Feast of unleavened bread, in the first day ye shall have an holy Convocation, ye shall do no servile work, see Numb.* 28. 18. Now if we compare this with the Evangelist, *Luke* 22. 1. Now the Feast of unleavened bread drew nigh, which is called the Passeeover, *vers.* 7. Then came the day of unleavened bread when the Passeeover must be killed, *vers.* 8. And he sent Peter and John, saying, Go and prepare us the Passeeover, that we may eat, *Mar.* 14. 12. *Mat.* 26. 17. which places plainly prove, that Christ kept the Passeeover with his Disciples, the fourteenth day of the first moneth *Abib* which was to be kept an holy Convocation unto the Lord; Now that the last day of the Feast of unleavened bread was so likewise, is evident from *Deut.* 16. 8. Six days thou shalt eat unleavened bread, and on the seventh shall be a solemn Assembly to the Lord thy God; thou shalt do no work therein. Now it's to be observed, that the night wherein Christ eat the Passeeover with his Disciples he was betrayed and taken, *1 Cor.* 11. 23. for the Jews plotted and contrived how to take him before the Feast day, lest there should be an uproar among the people, *Mar.* 14. 2. and Christ being taken was accused, tryed, condemned and crucified on the sixth day of unleavened bread, which was the Preparation day for the seventh, which out of doubt was the day vulgarly called Thursday, all which considered the Jews have no cause to boast of any advantage they have against the Christians, and are left void of that which they urge (*viz.* that Christ lay but two days and two nights in the earth) as a reason to prove (as they say) that Jesus was not the Christ but a Deceiver; and the ignorant Priests have cause to be ashamed of their ignorance in this thing; let me by the way note one thing more, which is this; that at the time God had appointed that the Jews should keep this Feast of the Passeeover called the Feast of unleavened Bread which they were to keep as a memorial of their deliverance in the Land of *Egypt* from the destroying Angel, the blood of which Lamb they

they were to dash upon the posts of their doors, that so they might be known, that the Angel might pass over them, *Exod. 12* which I take to be a type of Christ, at that time I say was Christ our Passover sacrificed for us, *1 Cor. 5. 7.* in the memorial of whom, and the deliverance wrought by him for the sons of men, we ought to keep the Feast (*viz.* the Supper of the Lord, which he instituted as a memorial of his death, and thereby to shew it till he come again) *Not with the old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened bread of Sincerity and Truth, 1 Cor. 5. 8.*

Before I leave speaking of this, *viz.* the Resurrection of Christ, I shall in a few words shew how necessary, yea and of what necessity it is, that we believe that Christ is risen, and that he rose the third day from the dead, without doubt it's that which will prove one main ground of our comfort here, and hope of our enjoyment of happiness hereafter if we believe it; and on the contrary if we do not, it's that will mar all, for so the Apostle reasons, *1 Cor. 15.* *If Christ be not risen, then is our preaching vain, and your Faith is also vain, yea and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be the dead rise not, for if the dead rise not, then is not Christ raised, and if Christ be not raised your faith is vain, ye are yet in your sins, vers. 14, 15, 16, 17.* There is we may see such a necessity of the knowledge and belief of the Resurrection of Christ, that without it there can be no faith, no knowledge of the pardon of sin; for indeed if Christ was not raised from the dead, but death over-came him, and kept him in his bonds, how can he be looked upon to be such a Saviour as he is? how could he take away our sins, and over-came Death, the Grave, the World, and the Works of the Devil, if he was over-come himself of Death? we were then indeed in our sins, we and all men have believed in vain, we are left without hope, for if Christ be not risen we cannot expect to rise from the dead, which if that were so, let us eat and drink though to-morrow we should dye, let's make as much of this, the world, pleasures and profits as we can, if our hope be onely in this life, as it is if Christ be not risen; it's no marvel that the Ranter can glory in that which should be

P

his



his shame, and can run into all manner of uncleanness, seeing he beleeves no other Resurrection of Christ than what is in him; he therefore hath no further expectation of a better life than what he enjoys here, but let them know Christ is risen, and is now in the presence of the Father, from whence he shall come to give them their portion in the Lake that burns with fire and brimstone which is the second death. I think indeed they, viz. the Ranter and the Quaker can have little expectation of a better life hereafter, but a worse they may which is their portion with the wicked, which may be by them expected, for how can they expect any other portion that beleeve not the Resurrection; let me in a word shew the benefit of the knowledge and belief of the Resurrection of Christ Jesus, he being raised from the dead, it plainly teacheth us, that he did effect the work he came to do, viz. to take away our sins and destroy the power of death, and of the Devil; and likewise by it is powerfully declared the satisfaction God the Father received in his sacrifice, in that he raised him from the dead, which sigal testimony doth give all the faithfull an assured hope of their acceptation with God, through Christ and of a blessed Resurrection hereafter, without which they could have no such hope, therefore saith the Apostle, Rom 8. 34. *Who is he that condemneth, it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us?* Where we may note, that there is much assurance in that Christ hath died, but more in that he is risen from the dead, it's that which gives life to faith and encouragement to persevere in the way of Christ, though through much hardship and difficulty, we knowing he is able to save them to the uttermost that come unto God by him, seeing he [Christ] ever liveth to make Intercession for them, Heb. 7. 24. the life of Christ or his being raised from the dead, is that which is the Saints hope, for as much as Christ was delivered for our offences, but raised again for our Justification, Rom. 4. 25. what hope of life hereafter, or belief of Justification here can we have if Christ be not risen? what doth his death avail if he was over-come? and if death had the victory over him, how can we through Christ by faith glory and say, *Death is swallowed up in victory. O death where is thy sting? O grave where*



where is thy victory? the sting of death is sin, and the strength of sin is the Law, but thanks be to God which giveth us the victory through our Lord Jesus Christ, 1 Corintb. 15. 54, 55, 56, 57. I say, if Christ be not risen, if death had the victory over him, so that his flesh saw corruption, the grave then swallowed him up in victory, then where's our hope? it's laid in the dust, in the grave, then are we of all men most miserable, we can expect no victory by him that was overcome himself, and is held in the bonds of death, but thanks be to the Lord, we may say with the Apostle, being assured that Christ is risen, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, 1 Pet. 1. 3. who by him [Christ] do believe in God that raised him up from the dead, and gave him glory that your Faith and Hope might be in God, vers. 2. the Resurrection of Christ is a Faith establishing, and a soul consolating truth, what ground for Faith or comfort for the disconsolated soul can there be if Christ be not risen? none, no not one jot of peace here, nor hopes of life hereafter. Oh how are they then void of this peace and hope, that say Christ is not risen, as some affirm, but is still in the earth! O atheistical conceit, how do such men overthrow the Faith of some, and yet such men boast most (like the Pharisees) of their perfections, their great Revelations, their high enjoyment of Christ within them, and what not? O what darkness is this, more thick than the Egyptian darkness that might be felt it's not Christ within them, but the spirit of the Antichrist, and of Satan, their Revelations are from him the lying Spirit, that is now sent out in these last times into the world to make them believe lyes. that will not believe the truth that they might be saved; this we that believe know that our blessed Lord saw no corruption, but his body or flesh was by the power of the Father raised from the dead, and is in his body or flesh ascended into Heaven, where he appears in the presence of God for us, from whence he shall come with power and great glory in the same body to render vengeance to them that know not God; and obey not the Gospel; then shall shame cover their faces, and destruction suddenly overtake them, as travel doth a woman with child, for

when they shall crie Peace and Safetie, then nothing but destruction shall be at hand, then shall they howl and roar for their blasphemies wherewith they blasphemed, in saying, *Christ* is not risen; then shall the Lamb that took away the sins of the world roar like a Lion, and utter his voice like Thunder; and when the Lion of the Tribe of *Judah* shall roar, then shall the beasts of the Forest tremble; for the Beast and the false Prophet shall be cast into the Lake that burns with fire and brimstone; then shall they say, *Wo* and *Alas*, for the day of his fierce wrath is come; then shall it appear and be made manifest that their revelations are delusions, and that they have spoken but not by *Christ*: let every soul therefore that expects to see the Lord with joy shun their diabolical conceits, and make it one Article of their Faith to believe that the bodie or flesh of *Christ* which suffered death for their sins rose again the third day for their justification, and now sits at the right hand of God making intercession for them, without which belief they are undoubtedly yet in their sins.

I having thus given some brief hints touching the Resurrection of *CHRIST*, who was the first fruits of them that sleep; and of the time when he was raised. I must now come to speak to the Resurrection of his Saints; the next in order in the Resurrection which I shall speak,

1. Of the Order.
2. What of the Saints shall rise.
3. The time when.
4. The glorie they shall be raised to and enjoy in the Resurrection.

First, of the Order, the Saints such as follow *Christ* in the regeneration, that do not onely believe but suffer for his sake, as all the faithfull in all ages have, and do more or less, and do faithfully persevere in doing his will, shall next in order be raised from the dead, yea before the rest of the dead do live or are raised, this the Apostle *Paul* is clear in *1 Cor. 15. 22, 23, 24.* For as in *Adam* all die, even so in *Christ* shall all be made alive, (mark well) but every man in his own order, *Christ* the first fruits, afterward they that are *Christ's* at his coming, then cometh the end, &c. Where I note that the Saints those that are *Christ's* shall be raised next in order to him, and that then cometh the end, that is, after that

that the bodie of others shall be raised, which shall more plainly appear, *1 Thess. 4. 16.* For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God, [Note] and the dead in Christ shall rise first. In this place the Apostle doth plainly demonstrate that the dead in Christ is next to Christ in the order of the Resurrection: in so much that it's out of doubt or may be to all those that do believe the Scripture to be true, that the Saints shall be raised before the wicked, which is plainly implied in these words, the dead in Christ shall rise first; if they be first, then there are some that shall rise after them, as is yet more evident, *Revel. 20. 4. 5.* And I saw (saith Iohn) Thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their fore-heads or in their hands, and they lived and reigned with Christ a thousand years. Observe well, but the rest of the dead lived not again untill the thousand years were finished, this is the first Resurrection. In these two Verses there are two things full and clear to the purpose in hand. First, an Affirmation, *They lived and reigned with Christ, &c.* Secondly, a Negative, *The rest of the dead lived not again untill the thousand years were finished.* Which considered puts it out of controversie, viz. that the Saints in their order rise from the dead next after Christ and before the wicked who rise not untill a thousand years be finished after the Resurrection of the godly: but while I am a writing it comes into my thoughts how some say (as they did in the Apostles time) that the Resurrection is past already, and that there is no expectation of a future life neither for the godly or the wicked; and that all the joy the one shall have, and the punishment that is due to the other as a reward of their evil deeds is in this life, which blasphemous opinion the Apostle hath already refuted, whose words as also the words of our Saviour I shall bring to remembrance touching this thing *Luke 20. 35.* But they which shall be accounted worthy to obtain that world and the Resurrection from the Dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the An-

## 110 Of the Resurrection of the Dead.

gels and are the children of God being the children of the Resurrection: v. 36. where Christ doth affirm plainly that there is a world to come which he calls [*that world*] which they that are counted worthy to obtain cannot die any more, but are cloathed with Immortalitie. Christ further asserts the Resurrection; v. 37. Now that the dead are raised *even Moses shewed at the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for (saith CHRIST) he is not the God of the dead but of the living, for all live to him.* Whence one may reason, if God be the God of Abraham, &c. then the dead shall rise; but God is the God of Abraham, &c. therefore the dead shall rise: or thus, if God be not the God of Abraham, &c. then the dead rise not; but God is the God of Abraham, &c. therefore the dead shall rise. Again, God is the God of the living, not of the dead, therefore the dead shall rise.

If any should object and say, How is God the God of Abraham, &c. seeing Abraham is dead and is not yet living, being not yet raised?

I answer in Christ's words, *All live to God: Luke 20. 38. Abraham, Isaac, and Jacob, yea and all the faithfull from Abraham, yea from Adam, to the day of the Resurrection are alive to him, being inrolled in the Lambs Book of Life, and shall as certainly be raised as if they were already; and therefore to him that calleth those things that be not as though they were; Rom 4. 17. to him I say in Christ's words, They are alive. Again Christ saith, John 5. 28, 29. Marvell not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and come forth, they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Condemnation.* Here Christ plainly asserts the Resurrection of them that are in the graves; whence I note, that there is a Resurrection of them that die bodily and are laid in the earth as Christ was; they I say shall be raised, all that are in the graves shall hear his [CHRIST'S] voice, and shall come forth, &c. See John 6. 40. Thus is their follie made manifest that say there is no Resurrection of the Dead. Let me give all men this to understand, that if the dead rise not, then are the

Saints

## Of the Resurrection of the Dead.

III

Saints of all men most miserable, 1 Cor. 15. 19. *If in this life only we have hope in Christ we are of all men most miserable.* The Saints of all men are the miserablest if the dead rise not, because of their many afflictions, temptations and persecutions, they are as strangers and pilgrims in this life, they have no continuing City here, and in vain do they seek one to come, if their hope be only in this life, if there be no Resurrection of the dead. The Saints of old were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered in the skins and goats-skins, being destitute, afflicted, tormented, of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth; and these all having a good report through faith received not the Promise: Heb. 11. 37, 38, 39. Now if the dead rise not these were indeed of all men most miserable, they though they received a good report through faith, yet they received not the Promise, nor never shall if the dead rise not; some were tortured not accepting deliverance, (why would they not?) that they might obtain a better Resurrection: Heb. 11. 35. O! how are their expectations frustrated, if the Resurrection be passed already, or if there be no hopes of a better life? What labor and affliction, torture and sufferings have they lost, if the dead rise not? What made them suffer all this but the hopes of a better life, a kingdom, joy, full enjoyment of substance? The Apostle exhorts the Hebrews not to cast away their confidence which hath great recompence of reward, Heb. 10. 35. What confidence is there of a reward to be received if the dead rise not? we may cast away all confidence if that be so. Let's take our pleasure here, and run greedily after profit, and cast away our Religion, Christ and God, and all, if the dead rise not; we'll never expose our selves to shame, povertie and persecution, if this life be the best we shall enjoy, we'll make the best on't while we have it, and not suffer reproach and be made a gazing stock to Angels and to men, may we say; but O! how atheistical such opinions are, as the saying, the Resurrection is past, and that there is no better or other life to be expected, may by what is above-said be easily perceived. How without God do such men live that denie the Resurrection of the Dead? What tends it to but contempt of God?

What

What wickedness can be imagined that is not the consequent of such conceits? How are such opinions and the maintainers of them to be avoided, as the Apostle gives in charge to *Timothy*? *2 Tim. 2. 16.* But shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker, of whom is *Hymeneus* and *Philetus*, who concerning the truth have erred, saying, that the Resurrection is past already, and overthrow the faith of some. No Resurrection it seems no Faith, the saying that it's past already destroys the faith and a good conscience too, for *Hymeneus* is said to make shipwrack of both, wherefore *Paul* delivered him to Satan that he might learn not to blaspheme, *1 Tim. 1. 19. 20* How many such as *Hymeneus* and *Philetus* were are there now in England? (whereby we may perceive it's the last times) that deny the Resurrection, saying, it's past, and that there is no other to be expected, whereby the faith of many is destroyed, but now as *Jannes* and *Jambres* withstood *Moses*, so do these resist the truth, men of corrupt mindes, reprobate concerning the faith, but they shall proceed no further, for their folly shall be made manifest unto all men, at theirs also was: *2 Tim. 3. 8, 9.*

But I shall now come to speak of the second thing, viz. What of the Saints shall rise from the Dead. Many there are that say, The Saints shall rise, but not their bodies; but that which I shall say is this, that the bodies of the faithfull which die in the Lord shall be raised from the dead, not something instead thereof, but their fleshy bodies.

1. This shall be proved..

2. Some Objections shall be answered.

First, for proof I thus reason, That of the Saints which dies shall be raised, but the body or flesh of Saints dies.

Ergo. The body or flesh of Saints shall be raised.

The Antecedent is clear and inevitable throughout the Scripture: For if the dead rise not, then is not Christ risen: *1 Cor. 15. 16.* Then they also which are fallen asleep in Christ are perished. v. 18. Whence, and so likewise from many other places we may note that the Apostles design is to shew that the dead rise, that which dieth or sleepeth shall be raised; and indeed it's improper to say any thing else can be raised to life but that which doth

doth tast first of death, for the Apostle doth shew the contrary to be the imagination of a fool to think otherwise, when he saith, *Thou fool, that which thou sowest is not quickened except it die.* 1 Cor. 15. 36. Whence I reason, whatsoever is quickened and raised to life must be that which first dies, but the bodie or flesh of men or Saints dies. *Ergo*, The bodie or flesh of men or Saints shall be quickned or raised to life.

If any should say it's true, that which is raised must first die, but it doth not follow that all that die are raised.

To which I answer, that though it's true, that all that die, that is, all creatures that die shall not be raised, yet all and every individual man or Saint shall be raised, and that ye and all that of them which die and are laid in the grave. *Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, &c.* John 5. 28, 29. Now I am sure where ever the souls of good and bad men are their bodies the fleshly part of them are laid in the graves, I mean of those that are dead, and therefore their bodies or fleshly part shall be raised, it shall hear *Christs* voice and come forth, not part thereof, but the whole bodie; for further proof take this whatsoever of the Saints (that dieth whether bodie or soul) shall be made glorious that shall be raised from the dead, but the corrupt or fleshly bodies of Saints shall be made glorious. *Ergo*, The corrupt or fleshly bodies shall be raised from the dead. The major is inevitable: the minor is clear from *Phil.* 3. 21. *Who shall change our vile body that it may be fashioned like unto his [Christs] glorious body, according to the working, whereby he is able to subdue all things unto himself.* The Apostle in this place doth plainly shew that the vile or corrupt bodies of the Saints shall be fashioned like to *Christs* glorious bodie, which cannot be if their bodies be not raised from the dead, seeing in the grave there is no remembrance of God; *For in death there is no remembrance of thee, in the grave who shall give thee thanks?* Psalm 6. 5. *Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction?* Psalm 88. 11. Whence it's evident, that as the bodies of Saints must die before they can be raised, so they must be raised or else they cannot be glorified. Again, the Apostle saith, *When Christ who is our life*

Q

shall

shall appear then shall ye also appear with him in glory: Col. 3. 4. Ye shall appear, who shall? why the believing and sin-mortifying *Colossians*. Can it be concluded from hence that the *Colossians* should not be glorified in their bodies? What doth *Paul* mean when he saith, *Ye shall appear*? Doth he intend their spirits should onely without their bodies? Sure that cannot be, seeing bodie, soul, and spirit, makes but one man here, 1 *Thess.* 5. 23. it will not hereafter; for if the spirits of men should onely appear in glorie with *Christ*, then the dead riseth not at all, there is no Resurrection; for most, nay I think all men say, The spirit never dieth. Thou fool, saith the Apostle, that is not raised, that doth not first die; and if the spirit be not raised, and that onely be glorified, then the bodie is not raised, because it's without a spirit, and a bodie without a spirit is dead, saith the Apostle *James*. Moreover the Apostle *Iohn* saith, 1 *Iohn* 3. 2. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know when he shall appear we shall be like him, for we shall see him as he is.* Where I note that the Apostle doth strongly import in these words, (*viz.* we shall be like him) that the bodies of the Saints should be raised to that state of glorie and perfection that they should be like *Christ*, we shall saith *Iohn*, (meaning himself and the sons of God he writ to) be like him, as if he should say, I *Iohn* and you the sons of God though now clothed with mortalitie and corruption, yet this we know that when he appears we shall be like him, our bodies like his bodie, glorious, immortal, incorrupt; for we shall see him as he is, so we have it in many places of the Scripture. The Apostle *Paul* saith of himself, *Henceforth is laid up for me a Crown of Righteousness*: 2 *Tim* 4. 8. How could he say, it was laid up for him, if his bodie should not be raised? What was his spirit without his bodie capable neither of Crown or Kingdom, joy or sorrow? for men and all other creatures have all one breath or spirit, and in death there is no preheminance one above the other, onely in the Resurrection they are differenced, *Eccles.* 3. 19. And what is the bodie without the spirit, dead as is abovesaid, and capable of nothing but corruption, which the spirit is not? Therefore is the Resurrection of the bodie clearly proved by the Apostle when he saith, *For this corruptible must put on incorruption,*  
and



and this mortal must put on immortality, so when this corruptible shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. 1 Cor. 15. 53, 54. Here we plainly see that which is corrupt and mortal must put on incorruption, and immortality; now what of man is corrupt and mortal, if his body be not his body is, all men know by daily experience, they dye and turn to dust, as the Lord hath said, *Dust thou art, and unto dust thou shalt return*: Now the Prophet Daniel saith, *Many of them that sleep in the dust of the earth shall awake, &c.* Dan. 12. 2. That which is corrupt now will be incorrupt then, for they shall shine as the stars in the Firmament, and that which is mortal now will be immortal then; for Christ saith, They that are accounted worthy to obtain that world and the Resurrection from the dead, &c. neither can they dye any more, Luk. 20. 35, 36. that part of man that is corrupt and mortal must be granted by all to be the body or flesh, that part therefore shall put on Incorruption and Immortality; this I say, the Apostle plainly proves in the aforesaid place, which being proved I shall answer some objections that we brought against it.

The first Objection I meet with is 1 Cor. 15. 50. *Now this I say brethren that Flesh and blood cannot inherit the Kingdom of God, &c.*

*Answer.* The main thing to be considered in answer to this Objection, will be to shew what flesh the Apostle doth here mean, for I have already proved, that Christ arose from the dead with a body of flesh, as he himself saith a Spirit hath, *not flesh and bones as you see me have*; now the body that Christ was raised with, no doubt but he ascended into Heaven with; for he laid not down that body of flesh and took up another, but is set down in the Throne of the Majesty on high in the same body, which is intimated by the Apostle, *Heb. 10. 12. But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God.* Christ died a man for our sins, rose again for our Justification, and still remaineth a man, as the Apostle hath it, 1 Tim. 2. 5. *For there is one God and one Mediator between God and man the man Christ Jesus*; the Apostle likewise doth intimate no less, *Eph. 30. where he saith, For we*

are Members of his body, of his flesh, and of his bone? How can the Saints be Members of the body of Christ, if he have none; or of his flesh and of his bone, if he have not flesh and bones now in Heaven as he had on earth after his Resurrection? This considered, the Apostle cannot be understood to mean that no flesh can inherit the Kingdom of God, for Christ in a substantial body doth, and the Saints shall, but by flesh we are to understand that the Apostle doth mean fleshly manners, or corrupt flesh which himself intimates in the following words, *neither doth corruption inherit incorruption*, corrupt and mortal flesh cannot we know inherit incorruption and immortality, therefore corruption must put on incorruption, and mortality must put on immortality; therefore saith the Apostle, *Behold I shew you a mysterie, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the Trumpet shall sound and the dead shall be raised incorruptable, and we shall be changed*, 1 Cor. 15. 51, 52. Christ when he came into the world took upon him the form of a servant, and became obedient to death, even the death of the Cross, he was made like unto us in all things sin only excepted, but when he had suffered death and was raised again to life, he was not so, death then had no more power over him, yet notwithstanding he had the same body for substance when he was risen as he had before he suffered death, so the Saints, though their bodies and flesh shall be changed from Corruption to Incorruption, from Mortality to Immortality, from Vileness to Glory, yet their bodies still be the same for substance, they were in this life; the Scripture when it speaks of flesh doth not always intend the fleshly substance; as Rom. 13, 14. *But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof*. Here I say, the Apostle doth not intend the fleshly substance, but fleshly lusts, for we are not forbidden to make provision for the flesh, so as to provide things needfull, as food and raiment, but we must not provide for the satisfaction of the manners or lusts thereof, so as to prompt it in its desired lusts, which lusts or fleshly manners must be subdued, because it cannot inherit the Kingdom of God: so likewise, *If ye live after the Flesh ye shall dye*, saith the Apostle, *but if ye through the Spirit do*  
more

mortifie the deeds of the bodye shall live, Rom. 8. 13. It's apparent here that the Apostle doth not intend fleshy substance, but the deeds thereof, which we through the Spirit must mortifie, as the Apostle doth exhort the Colossians, *Mortifie therefore your Members which are upon the earth*; to mortifie is to kill, now doth the Apostle exhort them to kill their Members, viz. their arms, legs, or any of the substantial parts of their bodies, no for (as the Apostle saith) *No man ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord the Church*, Eph. 5. 29. The members of that body, we are therefore to mortifie are *Fornication, Vncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry*: Col. 3. 5. and the body unto which these belong as members is the body of death, which we onely can be delivered from by Jesus Christ, which body of death causeth the Apostle to say, *O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, so then with the mind, I my self serve the Law of God, but with the Flesh the Law of sin*: Rom. 7. 24, 25. which body of death is not the visible substance of the body, or flesh, but of the minde, as saith the Apostle, *For so he carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be*: Rom. 8. 6, 7. Now note the conclusion of the Apostle, *So then they that are in the Flesh cannot please God*, ver. 8. If by the visible substance or flesh is here meant and to be understood, then no man while he is in this earthly Tabernacle can walk acceptably to God, which appears otherwise by what the Apostle exhorts the Saints unto, *that ye might walk worthy of the Lord unto all pleasing being fruitfull in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power unto all patience and long suffering with joyfulness*, Col. 1. 10. 11. Moreover the Apostle saith to the Roman Saints, *But ye are not in the Flesh but in the Spirit, if so be that the Spirit of God dwell in you, now if any man have not the Spirit of Christ he is none of his, and if Christ be in you the body is dead, because of sin, but the Spirit is life because of Righteousness*

## 118 Of the Resurrection of the Dead.

*ousness: Rom. 8. 9, 10.* Can any man now that is in his right minde conclude, because *Paul* saith, *Ye are not in the flesh*, that the *Roman* Saints were at that time metamorphosed from a fleshy substance to a spiritual being? (which must be so, if the flesh here be meant the bodie or fleshy substance in which they were first created) or rather that by flesh is meant fleshy manners, evil concupiscence, inordinate affection, &c. which flesh those (that are in *Christ* and *Christ* in them) are not in, as the Text saith, *If Christ be in you the body is dead, &c.* *Christ* may be in those whose bodies who are not dead but alive, viz. the substantial bodie or flesh, as the Apostle saith to those that were yet in the bodie, *Know ye not that Christ is in you, except ye are Reprobates: 2 Cor. 13. 5.* *Christ* was in them the hope of glorie, who yet had some of the above-mentioned members to mortifie: *Col. 1. 27.* That bodie therefore which is dead must be understood to be the bodie of death, of which bodie those things which must be mortified do belong to as members thereof, where the Scripture speaks therefore of flesh in these and many other places, (which for brevities sake I omit) it doth not mean our visible and substantial bodies or flesh, but our fleshy mindes, manners and corruptions, which is that that cannot inherit the Kingdom of God, nor our fleshy bodies neither till they be changed from mortalitie to immortalitie, from corruption to incorruption, from vileness to glorie, which they shall be at the day of the Resurrection, though for substance the same, viz. immortal, incorrupt and glorified flesh and bodies.

The second Objection I meet with is also in *1 Cor. 15.* and the 37. *And that which thou sowest thou sowest not that body that shall be but bare grain, it may chance of Wheat or some other grain.*

*Answer.* The Apostle in the next words doth answer this Objection himself; for he saith, *But God giveth it a body as it hath pleased him, to every seed his own body: v. 38.* Where we may note, and it's worthy our observation, that the Wheat or any other grain (according to the Metaphor the Apostle there useth) doth not rise another bodie in respect of the substance, but in respect onely of the change of one and the same substance from worse to better; as for example, when Wheat is sown it doth

doth not rise Barley nor no other grain, but as it was sown Wheat so it riseth Wheat; so when Barley is sown it doth not rise Wheat, but the same bodie riseth that was sown; God giveth it a bodie as pleaseth him, but to every seed his own bodie: and this is worthy our noting, (which will clear v. 37. from all mistakes) viz. that the very self-same Wheat that is sown doth rise the same, and is through the power of the almightie God brought forth again not another but the same bodie. So also saith the Apostle, *is the Resurrection of the Dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: v. 42, 43.* In which respect it is said, not to be the same bodie, viz. it was corrupt, but it's raised incorrupt; it was dishonorable, but it's in the Resurrection a glorified bodie; it died and was laid in the earth in weakness, but now, viz. in the Resurrection it's raised in power; but yet notwithstanding God giveth to every man his own bodie not another; for those that suffer with *Christ* shall reign with him. When *John* saw in the Vision an hundred fourtie and four thousand with the Lamb standing in Mount *Sion*, *Rev. 14.* the Spirit saith, *These are they which are not defiled with women, for they are Virgins; these are they which follow the Lamb whithersoever he goeth, these were redeemed from among men, being the first fruits unto God and to the Lamb: v. 4.* Note well the weight that is in this Text to our present purpose, they that follow the Lamb whithersoever he goeth, the very self-same they are triumphantly with *Christ* upon Mount *Sion*; these are they (saith the Text) that followed the Lamb. &c. which though onely then were made known unto *John* in a Vision by the spirit of Revelation, yet they were the things that should shortly come to pass, *Rev. 1. 1.* See *Rev. 20 4.* by which it doth plainly appear that that bodie or flesh that is laid in the dust shall be raised to life by the almightie power of the Lord, as *Job* most exquisitely hath it, *chap. 19. 25, 26, 27.* For I know (saith he) that my Redeemer liveth, and he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God whom I shall see for my self, and mine eyes shall behold, and not another, though my reins are consumed within me. Who so blinde that cannot see?

see? and who so incredulous that will not believe that the righteous shall not see God in their flesh? *Job* doth comfort himself in the midst of all his miserie and afflictions with the hopes of this enjoyment, that *in his flesh he shall see God*, though worms destroy his bodie; and with his eyes behold him, though his reins be consumed. *O (saith Job) that my words were now written, O that they were printed in a book! that they were graven with an Iron Pen and Lead, in the Rock for ever: chap. 19. v. 23, 24.* Words it seems worthy to be recorded for future Ages to see and reade; words they are full of strength, comfort and soul-satisfaction. What, shall the persecuted, disdained and contemned Saints that are made a mock, and are held in scorn and derision by the world, a gazing stock and a by-word for the wicked; shall they I say, though worms destroy their bodies, see God in their flesh? What, distressed and friend-forsaken *Job* enjoy such glorie? O then! let's lift up our heads, let's rejoyce in the Lord; and again let's rejoyce and reckon with the Apostle, *that the sufferings of this present time are not worthy to be compared with to the glory which shall be revealed in us: Rom. 8. 18. Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you: 2 Cor. 4. 14. For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, but the thing which are not seen are eternal: v. 17, 18.*

These two Objections being answered, they being the greatest I know, brought against the Resurrection of our bodies, I shall now come briefly to speak to the third thing, *viz.* When the Saints shall be raised from the Dead. I having shewed before that the wicked such as died in unbelief shall not be raised at the same time the Saints shall, but a thousand years after to come: therefore to the thing in hand, we are to note that as there was a time when *Christ* was abased and disrobed of that glorie that he had from the beginning with his Father; I say, as there was such a time wherein he was upon the earth, and despitefully used by men, so there will come a time when *Christ* shall be exalted, yea made King of the whole Earth, as the Psalmist saith, *Ask of me*  
and

and I will give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession: Psalm 2. Job saith, I know my Redeemer liveth, and that he shall stand the last day upon the earth. And when the seventh Angel sounded there were great voices in Heaven, saying, *The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ: Rev. 11. 15.* These and many other places which might be alleged (were it that I am to write of) doth sufficiently shew that Christ shall be exalted even on the earth where he was abased; in order to which the Scripture largely speaks of his coming again, and his visible appearance the second time, as the Spirit saith, *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, even so Amen: Rev. 1. 7.* At which visible and personal appearance of Christ, for so I may call it, because that which is to be seen, especially by the wicked, must be both visible and personal, for they shall see him whom they pierced, Christ's bodie and flesh they pierced, Christ's person or bodie, therefore they shall see and mourn, as the Prophet hath it, *I will pour upon the House of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his eldest son, and shall be in bitterness for him as one that is in bitterness for his first-born: Zech. 22. 10.* But to come to the matter in hand, the Saints who are the first fruits unto God and to the Lamb shall be raised from the Dead at the very time that Christ shall appear: this the Apostle is clear in *1 Thess. 4. 16, 17.* where he thus speaketh, *For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them, (viz. with the Dead in Christ which shall first rise) In the clouds to meet the Lord in the air, and so shall we ever be with the Lord.* The Saints must be raised immediately before, or at the appearance of Christ, it appears by this Text, for they (viz. the Dead, together with those Saints that are alive, who shall be changed) shall be caught up to meet the Lord in the air; which plainly sheweth

R

that



that the time when the Saints shall rise is the time when *Christ* shall come with power and great glorie to rule the Nations with a Rod of Iron, *Rev. 2. Psalm 2.* and to take possession of that which he is heir of, *viz.* the Earth and the Kingdoms of this world; for then shall be said, *The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* *CHRIST* intimates no less when he saith, *In my Fathers House are many Mansions, if it were not so I would have told you, I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto my self, that where I am there ye may be also:* *John 14. 2, 3.* Note when *Christ* comes again, as he saith he will, he then will receive his Saints unto himself, they then shall be raised at that time; therefore when *Christ* comes to reign a thousand years, his Saints are said to come with him, *And the Lord my God shall come, and all the Saints with thee:* *Zech. 14. 5.* I say, when *Christ* shall come with power and great glorie, yea when he shall shake terribly the Earth, his Saints shall be raised from the Dead to meet him in the Air, and then shall they come with him, and ever be with him, as saith the Spirit, *And so shall we be ever with the Lord.* It's *Christ's* design to gather his Saints unto himself, as he prayeth, *Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world:* *John 17. 24.* But to come to a more direct proof, the Apostle saith, *When Christ who is our life shall appear, then shall ye also appear with him in glory:* *Col 3. 4.*

Observe the time the Saints shall rise and be glorified is when *Christ* shall appear: the Apostle *John* likewise doth speak no less when he saith, *We know that when he shall appear we shall be like him, for we shall see him as he is:* *1 John 3. 2.* Now if the Saints shall appear in glorie with *Christ* when he appeareth, and be made like him at the same time, it then unavoidably followeth that they then shall be raised, and put off corruption, mortalitie and vileness, and shall be cloathed with incorruption, immortallitie and glorie; therefore saith *Christ*, speaking of the signs of his coming, *And when these things begin to come to pass, then look up and lift up your heads, for your redemption*

*draw-*



*draweth nigh*: Luke 21. 28. When *Christs* coming is nigh, the Saints redemption from the bondage of corruption is at hand; therefore when other mens hearts fail them, *For fear, and for looking after those things which are coming on the earth, for the powers of Heaven shall be shaken.* Then I say, must Saints lift up their heads, because the Lords coming is at hand, when they shall receive the adoption, to wit, the redemption of their bodies. Rom. 8. 23.

Fourthly and lastly, I shall a little touch the glorie which the Saints shall receive and be invested in at the Resurrection which I have already given some hints of, but more particularly thus, the Saints (as is before shewn) shall not onely be raised incorrupt, immortal, with glorious bodies like unto *Christ*, &c. but they shall receive a Kingdom, they shall reign on the earth with *Christ* a thousand years, as saith the Spirit, *And they lived and reigned with Christ a thousand years*: Rev. 20. 4. And again, *And hast made us unto our God Kings and Priests, and we shall reign on the Earth*: chap. 5. 18. I am not ignorant what this truth and the professors thereof are branded with, but it's no matter, it's a precious truth plainly delivered in the Scriptures, and that which the Saints are to comfort themselves with while they are in this life, 1 *Thess* 4. 18. and that which the Prophets, *Christ* and his Apottles have witnessed; *Christ* saith to his Disciples, *Fear not little flock, it is your Fathers good pleasure to give you the Kingdom*: Luke 12. 32. The Kingdom and glorie to come the Father will give them, they are heirs with *Christ*, yea joynt-heirs with him, if so be they suffer with him they shall be glorified together, Rom. 8. 17. Look what *Christ* is Heir of the Saints are Heirs of the same, and look what *Christ* shall inherit the Saints shall inherit the same, *Christ* is Heir of all things, *Heb.* 1. 2. so are the Saints, whether the world, or life, or death, or things present, or things to come, all are theirs, 1 *Cor.* 3. 22. Whatsoever *Christ* shall possess they shall; to such as overcome, *Christ* will give power over the Nations, and he (*viz.* that overcomes) shall rule them with a Rod of Iron, as the Vessels of a Porter shall they be broken to shivers, even as I [*Christ*] received of my Father, Rev. 2. 26, 27. Agreeable to this the Prophet *David* prophesied, saying, *Let the Saints be joyfull in glory, let them sing aloud upon*

## 124 Of the Resurrection of the Dead.

their beds, let the high praises of God be in their mouths and a two-edged Sword in their hand to execute vengeance upon the Heathen, and punishments upon the people to binde their Kings with chains, and their Nobles with fetters of Iron, to execute upon them the judgment written; this honor have all the Saints, praise ye the Lord: Psalm 149.5,6,7,8,9. This is the glorie and honor the Saints shall be raised to, they shall reign with Christ, the Kings of the Earth shall be in subjection to them; *Do ye not know that the Saints shall judg the world: 1 Cor. 6.2.* They shall sit with Christ on his Throne even as he is set down with the Father on his Throne, Rev. 21. Though they are now abased and accounted as nothing the time will come when they shall be exalted, crowned and enthroned, though they are now judged by the world, and persecuted on every side, there will be a time when they shall judg the world, and rule the Nations with a Rod of Iron. When the Prophet Daniel saw in a Vision of the four Beasts which the Angel interprets to be four Kings or Monarchs of the world who shall arise out of the earth, the Text saith, *But the Saints of the most high shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever: Dan. 7. 18.* Afterward the Angel sheweth Daniel that the Horn which he calls the other Horn, which had eys and a mouth, that spake very great things, whose looks were more stout than his fellows, *I beheld (saith Daniel) and the same Horn made war with the Saints, and prevailed against them, untill the antient of days came, and judgment was given to the Saints of the most high, and the time came that the Saints possessed the Kingdom: Dan. 7. 22.* where we may note that the Kingdom that those four Kings did possess should become the Saints of the most High. Moreover he saith, *The Kingdom and dominion, and the greatness of the Kingdom under the whole Heaven shall be given to the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him: v. 27.* We may plainly see by these places of holy Writ that the Saints shall enjoy unspeakable dignitie, a Kingdom, yea the Kingdoms of the World, which honor they shall be raised to, besides the inestimable glorie they shall partake of in the enjoyment of the personal presence of Christ, they shall

shall see him as he is, when the Tabernacle of God is with men, he [God] shall be with them himself, and shall be their God, and they shall be his people, And God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away: Rev. 21. 3, 4. O happie estate! Bless'd are they that have part in the first Resurrection, for on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years: ch. 20. 6. Who would not labor to enter in at the strait gate which leadeth to such a life? Who would not suffer with Christ here, seeing such as so do shall reign with him hereafter? What sufferings here so great that will not be recompensed in the Resurrection? The glorie and presence of God and of the Lamb shall be the light of that Citie, that the Saints in that day shall inhabit a Citie, it is where there shall be no curse, but the Throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his Name shall be in their foreheads: Rev. 21. 3, 4. If Moses when he saw the back part of God was at the sight thereof so glorious that his face shone so that the Children of Israel could not behold him for the glorie of his countenance, What shall be the glorie of the Saints when they are raised from the Dead? at which time they shall see the face of God, the glorie and light they shall be in at that time shall never be extinct, for there shall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever: Rev. 22. 5. chap. 21. 23. Isai 50. 19. Such will be the glorie of the Saints, that as it is written, Eye hath not seen, nor ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God: 1 Cor. 2. 9 10. Thus have I given a touch of that glorie the Saints shall be raised to, I come now to the Resurrection of the rest of the Dead, and when they shall rise.

The rest of the Dead, viz. those that arise not at the appearance of Christ shall also be raised, though not at the same time,

*There shall be a Resurrection of the Dead both of the just and unjust: Acts 24. 15. as saith the Apostle, As in Adam all die, even so in Christ shall all be made alive: 1 Cor. 15. 22. Christ will raise all men to life, none shall sleep in the grave for ever, but the time will come when those shall be raised that have not part in the first Resurrection, which shall be when the thousand years are finished, as saith the Spirit, But the rest of the Dead lived not again untill the thousand years were finished, &c. Rev. 20. 5. at the end of Christs reign with his Saints on earth shall Satan be loosed (who before was bound that he might not deceive the Nations) and then shall he deceive the Nations, Gog and Magog to gather them together to battail, and they being deceived, viz. the Nations by him, viz. the Devil, they compass the Camp of the Saints about, and the beloved Citie, but fire came down from God out of Heaven and devoured them, And I saw (saith Iohn) the Dead small and great stand before God, &c. and the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, &c. Rev. 20. 12, 13. The Resurrection of all men we see by these places is after the thousand years are finished, when the Saints who shall be raised at the appearance of Christ shall have reigned with him on the earth, it behoveth all men then to labor to have their part in the first Resurrection, for on such the second Death hath no power. There is a first and a second Death, the first is a Death that all men must taste of, (except those that shall be changed at the coming of Christ) from which all men must be delivered. The second Death they onely shall be saved from, that have part in the first Resurrection, and whose names are written in the Lambs Book of Life, they onely shall be accounted worthy to obtain that World, who shall never die more. O! What is this World to that which is to come? Why do men labor so much for this World, and for this Life, and so little for that to come, but because they do not believe the glorie and eternitie thereof? Men strive and labor to be great in this life, but for that to come they think it not worth their looking after; they live as though there were no Resurrection, no after-reckonings, no end of life here, but they must know that they must die, and that they onely are blessed that die in the Lord, Revel. 14. 13. and that after Death comes Judgment.*

## S E C T. VI.

*Of Eternal Judgment.*

**T**He Apostle saith, *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad: 2 Cor. 5. 10.* As there is a time when it is appointed to men once to die, so after Death comes Judgment, which Judgment is eternal, *Heb. 6. 2.* as shall be shewn, in the Scripture I finde as there is a first and a second Resurrection so there is a first and a second Judgment; the first of these is appropriated to *Christ*, as King and Lord of all; the second is appropriated to God the Father, to whom *Christ* the Son shall surrender the Kingdom, *1 Cor. 15. 24.* That which I call a first and second Judgment is onely to be understood with respect to the distance of time and the persons judged, not that they that are first judged by *Christ* shall be judged again by the Father, but as *Christ* hath a time in the which he shall judg the World, the Beast, and the false Prophet, with all them that receive his mark in their right hands or in their foreheads, *Rev. 19. 20, 21.* and shall according to his faithfulness reward all those that have part in the first Resurrection; so there shall be a time when all both small and great shall be raised as is above shewn, who shall be judged by the Father out of those Books mentioned *Rev. 20. 12.* To come then to the first, we know or may that the Scripture saith, that all Judgment is committed to the Son, *John 5. 22.* all power in Heaven and Earth is given to him, *Matth. 28. 18.* Now that which will make for the plain and clear opening of this truth will be the clearing these two general Heads, in which will be found particulars worth our noting.

1. Of the great Day of Appearance before *Christ*.
2. Of the great and general Appearance before God the Father.

Without controversie there is a time when *Christ* shall sit upon a Tribunal seat, when the Saints that are then alive and those that died in him shall be raised to life, and appear before his

Judg-

Judgment-sear, to receive the Sentence of Life and Happiness; the wicked also that shall be found alive and in disobedience to *Christ* in the Gospel shall receive the Sentence of Death and miserie, as is by *Christ* plainly shewn, *Matth. 25*. I shall therefore begin with the first, *viz.* the great Appearance before the Tribunal of *Christ*, and in it I shall take notice and observe two things.

1. The time when *Christ* shall judg the godly and the wicked.

2. The Rule by which *Christ* will judg them both.

When *Christ* comes to reign on the earth he comes to Judgment; it's one end of his coming to punish the wicked, and reward the righteous, *When the Son of man shall come in his glory and all the holy Angels with him, then shall he sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats; and he shall set his Sheep on his right hand, but the Goats on the left: Matth. 25:31, 32, 33.* where we may observe,

1. That *Christ* shall come in glorie; when *Christ* came into the World to die for the sins of all men he came in a low and mean condition, in the form of a servant, not to be ministered unto, but to minister; but when he shall come the second time, he shall come with power and great glorie, and all the holie Angels with him, and then shall he sit upon the Throne of his glorie.

2. That the time when *Christ* shall come in glorie is the time when he shall sit in Judgment; for then shall all Nations be gathered before him, and he shall judg them, some shall be set on his right hand, and the other on his left, *Then shall the King [Christ] say unto them on the right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World: v. 34. Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels: v. 41.* These places may suffice, (though many more might be produced) they being clear, and do apparantly prove that the time that *Christ* shall judg the wicked shall be when he comes again. and that he shall then reward the godly and put them into possession of that they are born heirs of, they

they being the sons of God by faith here, they then shall be made partakers of that Kingdom prepared for them from the foundation of the world; yet for further proof consider these two things,

1. That the time in which the Scripture doth declare of the Saints did expect a reward of their faith and sufferings is at the day of *Christs* appearing.

2. The time in which the Scripture doth declare the wicked shall be punished, and that terror and amazement shall overtake them, when they shall be destroyed and made as dust under the soles of the Saints feet, shall be at the appearing of *Christ*.

The first of these is clear from many places, it was the time that the Apostle did expect a Crown, 2 *Tim.* 4. 6, 7, 8. *For I am now ready to be offered, faith he, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of Righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing.* Pauls expectation of a Crown is at that day when the Lord the righteous Judge shall appear, faith the Spirit of *Christ*, *Hold fast till I come: Rev.* 2. 25. as if he should say, If thou hold fast that thou hast till I come, I will then give thee thy reward then, and at that time thou shalt then have power over the Nations, and shalt rule them with a Rod of Iron, thou shalt then receive the Kingdom, with the consideration of *Christs* coming, he doth encourage the Saints to continue in his Doctrine, to hold fast that they have, as faith *CHRIST*, *Behold I come quickly, hold fast that which thou hast that no man take thy Crown: Rev.* 3. 11. as faith the Apostle *Jame*, *Be ye also patient, stablish also your hearts, for the coming of the Lord draweth nigh: 5. 8.* From the consideration of the Husbandman who waiteth with long patience for the precious fruits of the earth, untill he receive the early and the later rain. *v. 7.* he exhorts them to this dutie; as who should say, Behold the Husbandman when he hath plowed the Earth, and with great pains and toill makes it ready for the Seed, and having sown it, he patiently waits for the time of Harvest, that he may receive the precious fruits of the Earth; so be ye also patient, the time of

your Harvest is at hand, the Lords coming draweth nigh, at which day ye shall receive a Crown, and an end shall be put to your labor and sufferings, therefore be patient, and therefore stablish your hearts, for the Lords coming is at hand, it's not far off, the Judg standeth before the door; whence we may observe that this Life is the Saints sowing time, and that the Day of *Christs* appearing is the beginning of their Harvest; it's that which made them desire, long, wait and pray for the coming of *Christ*, *He that testifieth these things saith truly, I come quickly, Amen, even so come Lord Jesus: Rev. 22.20.* One petition that *Christ* taught his Disciples to put up when they pray was, *Thy Kingdom come.* The Author to the *Hebrews* to provoke the Saints to constancie and patience in their afflictions puts them in minde of the coming of *Christ*, *For (saith he) yet a little while and he that shall come will come, and will not tarry: Heb. 10.37.* From these and many other places of Scripture which might be alleged, it is evident that the day that *Christ* shall appear is the time that the Saints shall receive that Kingdom and Crown which *Christ* the righteous Judg shall give unto them, therefore the hope of that time filled the Saints with unspeakable joy, carried them through lamentable and most grievous trials and sufferings, because they knew that when *Christ* came their miserie should be at an end, they should receive a blessed Sentence of Life, viz. Come ye blessed of my Father, receive the Kingdom, &c. They shall all stand before the Judgment-seat of *Christ*: *Rom. 14. 10.* where and at which time in the face of the wicked shall *Christ* take off their reproach; for *with righteousness shall he judg the poor, and reprove with equity, for the meek of the earth: Isai 11 4.*

Secondly, the time when the wicked shall be punished is at the same time when the Saints shall receive the Kingdom, the day of the Saints joy will be the day of miserie to the ungodly; as it's one end of *Christs* coming to give the Kingdom to the Saints, so it's another end thereof to punish and destroy the wicked; therefore saith the Scripture, *Christ* shall be revealed from Heaven with his mighty Angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord *Jesus Christ, who shall be punished with everlasting destruction*  
from



from the presence of the Lord, and from the glory of his power : *2 Thess. 1. 7. 8. 9.* The wicked must look for no other portion from *Christ* at his appearing but everlasting destruction ; the day of *Christ's* power is the day of their miserie. *Christ* shall when he comes smite the earth with the Rod of his mouth, and with the breath of his lips shall he slay the wicked : *Isai 11. 4.* It's evident that the Prophet doth here speak of the Judgment to come, at which time the wicked shall be destroyed, then with sorrow and great lamentation shall they cry out and say unto the Mountains and Rocks, *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb,* for the great day of his wrath is come, and who shall be able to stand ? *Rev. 6. 16. 17.* The day of *Christ's* appearance is the great day of his wrath, when he shall sit upon his Throne to judge the World, and to recompense the Nations according to their doings, then shall the sinners in *Sion* be afraid, fearfulness shall surpriseth the hypocrites, *Isai 33. 14.* The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous : *Psalms 1. 5.* For behold, the day cometh that shall burn as an Oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch : *Mal. 4. 1.* But when will this be may one say ? When will this Day come ? Why, this is the Day that the Sun of Righteousness shall arise with healing in his wings, then shall the Saints of the most High tread down the wicked, for they shall be (*viz.* the wicked) ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts : *v. 3. 4.* Thus is it manifest that when *Christ* comes he will judge the wicked, and condemn them to be punished with everlasting destruction from his presence. The time that *Christ* shall come to Judgment as it will be joyous to the Saints, so it will be terrible to the ungodly. He that would have saved them, and given them an eternal rest and habitation with himself, had they heard his voice, and obeyed his Word ; he (I say) that would have saved them will be a terrible Judge unto them : O sad will it be for them then that make light of Heaven now. The rich mans wealth in which he hath put his trust here will not deliver him, then, *Christ* will judge

in righteousness the poor, and in equitie the meek of the earth; he will not take bribes, nor judg for reward.

But I now come to the second thing which I noted, *viz.* the Rule by which *Christ* will judg both godly and wicked.

The Rule by which *Christ* will judg will be a righteous one, with righteousness will he judg, &c. *Isai 11 4. Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins: v. 5.* He will give to every man according as his work shall be; the Lords ways are equal, he hateth respect of persons in Judgment: whence for the more orderly proceeding, take this Proposition.

At that day when *Christ* shall appear and sit upon the Throne of his glorie, he shall judg the Nations, and give unto every man according to their works, both Saints and ungodly men shall be rewarded or punished according to their works they have done here in this life.

This Proposition may be much questioned by some, I shall labor therefore to clear it both by Scripture and Reason.

First by Scripture, which doth teach largely this Doctrine in general terms, as the Position hath it, *And behold, I come quickly, and my reward is with me, to give every man according as his work shall be: Rev. 22.12.* This place (if there were no other) doth sufficiently prove that *Christ* will judg all men according to their works, both godly and wicked, as is clear in these words, to give to every man as his work shall be, which is so universal that it will admit of no restriction, in that where every man is concerned and included no man can be exempted, *Rom. 2.6. Who will render to every man according to his deeds.* If any man inquire how it shall be done, the Apostle gives him an answer in the next words, *To them (saith he) who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doth evil, upon the Jew first, and also of the Gentile.* And the Reason is given, *For (saith he) there is no respect of persons with God. v. 7, 8, 9, 10, 11.* What can be more clear than this truth is, *viz.* that every man shall receive the reward of his own doings,

doings, not of anothers. *Christ* will judg with righteous Judgment: men at the last day shall not be condemned for nought, nor justified if they have done wickedly, neither will he respect the person of any, but according to their works shall it be, as is yet more evident *2 Cor. 5. 9, 10.* *Wherefore we labor, that whether present or absent, we may be accepted of him.* And the Reason why they so labored is, *For we must all appear before the Judgment-seat of Christ that every one may receive the things done in his body according to that he hath done whether it be good or bad.* Hence it's undeniable that the Saints themselves must appear before the Tribunal of *Christ*, and there be tried, as I may so say, and according as their deeds done in their bodie are so shall they receive. We (saith the Apostle) must all appear before the Judgment-seat of *Christ*; as if he should say, I *Paul* must, and ye *Corinthian* Saints must, to receive the things done in the bodie, whether they be good or bad, as the same Apottle saith to the *Romans*, *So then every one of us must give an account of himself to God, 14. 12.* To these places alleged agrees the Prophet *David*, *62. 12.* *Also unto thee O Lord belongeth mercy, for thou renderest to every man according to his work.* Where the Prophet renders the Lords proceeding in an equal and righteous manner in Judgment, to be a Reason, proving him to be a Lord to whom belongeth mercie, for indeed there were little equitie and mercie if *Christ* should proceed to condemn men for that which were not their own sin but anothers, for as much as the Lord hath said, *The son shall not die for the father, nor the father for the son, but the soul that sinneth shall die, Ez. 18.* For (as *Elihu* saith) *the work of a man shall he render unto him; and cause every man to finde according to his ways; yea surely; God will not do wickedly, neither will the Almighty pervert judgment: Job 34. 11, 12.* And again, *If thou saist, Behold, we knew it not; Doth not he that pondereth the heart, consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works? Prov. 24. 12.* And as the Prophet saith, *God is God great in counsel, and mighty in work, for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings: Jer. 34. 19.* Saith the Lord,

*Tet ye say, The way of the Lord is not equal, O ye House of Israel, I will judg ye everyone after his ways : Ezek. 33. 20. The Lord himself we may hereby see takes it to be an equal and just proceeding to render to every man according to his own works that he hath done, contrary to which must needs be tyrannie, not righteous Judgment and Mercie ; which is yet further confirmed by Christ himself, *Matth. 16. 27. For the Son of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works.* By what is said it's clear that Christ will judg and reward every man both godly and ungodly according to their works ; mens deeds will be that by which Christ will (as by a Rule) judg them, condemn or justifie, when he comes in the glorie of his Father, as doth plainly appear by what is above said, when he saith, *Matth. 25. Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* He gives this as a reason of their acceptation and admittance into that glorie, viz. *For I was an hungred and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, in Prison and ye came unto me.* And so likewise on the other hand he saith to the wicked, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels ;* What's the reason ? For (saith CHRIST) *I was an hungred and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not, sick and in Prison and ye visited me not.* Thus doth this truth prove to have the Prophets, Christ and his Apostles for its Author.*

I shall come now to give onely two Reasons for the further confirmation of it before I pass it by.

First, because that which men sow here they shall reap hereafter ; the Apostle to the Galatians saith, *Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting : Galat. 6. 7. 8.* Now it's most evident, that if we shall reap what we sow, we shall be then judged according to our works, and receive the just reward of our doings whither it be good

good or bad; *And let us not* (saith the Apostle) *be weary of well-doing, for in due time we shall reap, if we faint not: v.9.* Where he more than intimates, that according to mens doings they shall be rewarded, they shall reap the fruit of their doings, and if their works be good, such as *Christ* doth require, and done for his sake from a Principle of love to *Christ* they shall come to a good Harvest, where they shall reap plentifully, and enjoy unspeakable and spiritual blessings being set in heavenly places with *Christ*: but if otherwise their doings be evil, their Harvest will be so, and their portion will be indignation and wrath.

Secondly, because *Christ* will judg without respect of persons, to have respect of persons in Judgment is to pervert Judgment, and to judg any without respect to their works were to be partial, that were to justifie the wicked and condemn the righteous, which are both an abomination to the Lord, he *without respect of persons judgeth according to every mans work: 1 Pet. 1.17.* Respect of persons in Judgment the Lord hath forbid, saying, *Ye shall not respect persons in judgment, but ye shall hear the small as well as the great, ye shall not be afraid of the face of man, for judgment is Gods, &c. Deut. 1.17. chap. 16 17. Lev. 19.15.* Saith the Wise-man, *It is not good to have respect of persons in judgment; he that saith to the wicked, Thou art righteous, him shall the People curse, Nations shall abhor him: Prov. 24.23, 24.* The Lord will not do that himself that he forbids man to do, which he so much abominates. This Reason the Apostle gives to prove that every man shall be judged according to his works, *Rom. 2.* where having shewed what God will render to every man, *viz.* to such who in patient continuance in well-doing, &c. eternal life; but unto them who obey not the truth, but obey unrighteousness, &c. indignation and wrath; for (saith he) there is no respect of persons with God. Men that by well-doing seek for glorie and honor may expect the reward of eternal life; it was that which made *Moses* chuse rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, for he had an eye to the recompense of reward: *Heb. 11.25, 26.* but such as do not obey the Gospel wrath is their inheritance; God will no otherwise deal with the  
sons

sons of men; he will not respect persons; the soul that sins shall die; and the soul that breaks off his sins by repentance and continuance in wel-doing shall live, this is the summ of the matter, the Judge of the earth will do right, as saith the Preacher, *Let us hear the conclusion of the whole matter, Fear God and keep his Commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whither it be good or whither it be evil: Eccles. 12. 13, 14.* Thus have I given some brief hints touching the first Judgment, where Christ shall sit as Lord chief Justice.

I now come in few words to the last Judgment, which shall be after the expiration of the thousand years reign, after that Christ hath given Judgment to every man that then shall be gathered before him: Satan being bound for a thousand years, the full time of Christs reign, so that he shall not deceive the Nations any more for that time; *Revel. 20.* he (Satan) shall at the end thereof be loosed out of his Prison, *And shall go out to deceive the Nations which are in the four corners of the earth, Gog and Magog to gather them together to battail, the number of whom is as the sand of the Sea: Revel. 20. 8* What to do? why as he always did malign the Saints, so notwithstanding his thousand years imprisonment his malice is at the Saints still, for his end in gathering together such an Armie is to seek revenge on the Saints, and to take the holie Citie, for the Text saith, *And they went upon the breadth of the earth, and compassed the camp of the Saints about, and the beloved City, and fire came down from God out of Heaven and devoured them: v. 9.* for which bold attempt Satan the Devil that deceived them was cast into the Lake of fire and brimstone, where the Beast and the false Prophet are, and shall be tormented day and night for ever and ever: *v. 10.* This being done, the Text saith, *And I saw a great white Throne, and him that sat upon it, from whose face the earth, and the Heaven fled away, and there was found no more place for them: v. 11.* And I saw (saith John) the Dead small and great stand before God, and the Books were opened, and another Book was opened which is the Book of Life, and the Dead were judged out of these things which were written in the Books according to their works: *v. 12.* What can be more clear

clear than this, *viz.* that as there is a Day wherein *Christ* shall judg the Saints, who shall be raised at his coming, and those that are found alive both godly and wicked; so that there is another Judgment-day, wherein those that rebell against him, being infligated thereto by Satan ~~when~~ he is loosed out of Prison, together with the Dead that shall then be raised, who had part in the first Resurrection, shall (I say) then be judged by God the Father according to their works, as saith *v. 13.* *And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, and they were judged every man according to their works.* It may now be easily perceived by the meanest capacitie, that there is a first and a last Judgment, one at the beginning of *Christ's* Reign, the other at the end thereof; the first, the Saints that are then raised, and those that are found alive in the faith shall before the Judgment-seat of *Christ* be justified and received into glorie, according to what they have done, and the Beast and the false Prophet together with their adherents shall be condemned and cast into the fire prepared for them, the Devil and his Angels. The second Judgment shall be when the end is, where *Gog* and *Magog* with that innumerable Rout he shall bring with him to encamp the beloved Citie shall be judged (together with the rest of the Dead who shall then be raised) according to every mans work they shall all receive the just reward of their doings, and then the end is, when *Christ* shall have delivered up the Kingdom to the Father, that God may be all in all; therefore the last Judgment is appropriated to the Father, he then shall sit and judg the wicked, but the righteous shall stand before him for ever and ever. So be it.

Lastly, as there is a Judgment to come, so it is eternal, it's called eternal Judgment, *Heb. 6. 2.* it shall have no end, as the joy of the righteous is eternal, so is the miserie of the wicked eternal, as saith the Prophet, *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt: Dan. 12. 2.* I am not ignorant how some (who hold that the wicked shall be restored out of their miserie or punishment) do say, that Everlasting hath an end, which how frivolous that assertion is will be manifest, if we consider that if the punishment of the wicked have an end, by

the same reason it may be concluded that the felicitie of the righteous shall have an end, because what the one shall enjoy and the other endure is the same for term of time; everlasting life the one shall have will be granted; which is without end; and shame and everlasting contempt the other shall be-raised to, which must be granted, is without end; besides it's eternal Judgment or Judgment to eternitie which is everlastingness when eternitie ends (which hath no end) then the punishment of the wicked shall end. Many other places might be alleged, and Reasons given, but to the rational this may suffice, eternal Judgment is one Principle of *Christs* Doctrine. He that denieth a Judgment to come, or that it is eternal is without doubt a transgressor. It's needfull therefore for all men to consider, that as it's appointed for men to die, so after death comes Judgment, *Heb. 9. 27.* As *Paul* reasoned before *Felix* of Righteousness, Temperance, and Judgment to come, the Text saith, *Felix* trembled, *Acts 24. 25.* Those that live in pleasure and the lusts of the flesh, that rejoyce in their youth, and let their hearts chear them in the days of their youth, and walk in the ways of their heart, and in the sight of their eys, yet they must know that for all these things God will bring them into Judgment; it is good for man then while he is here so to walk that he may give a good account hereafter of his Stewardship of his Talent that God hath given him, that at the Day of CHRIST he may be received into his Masters joy.

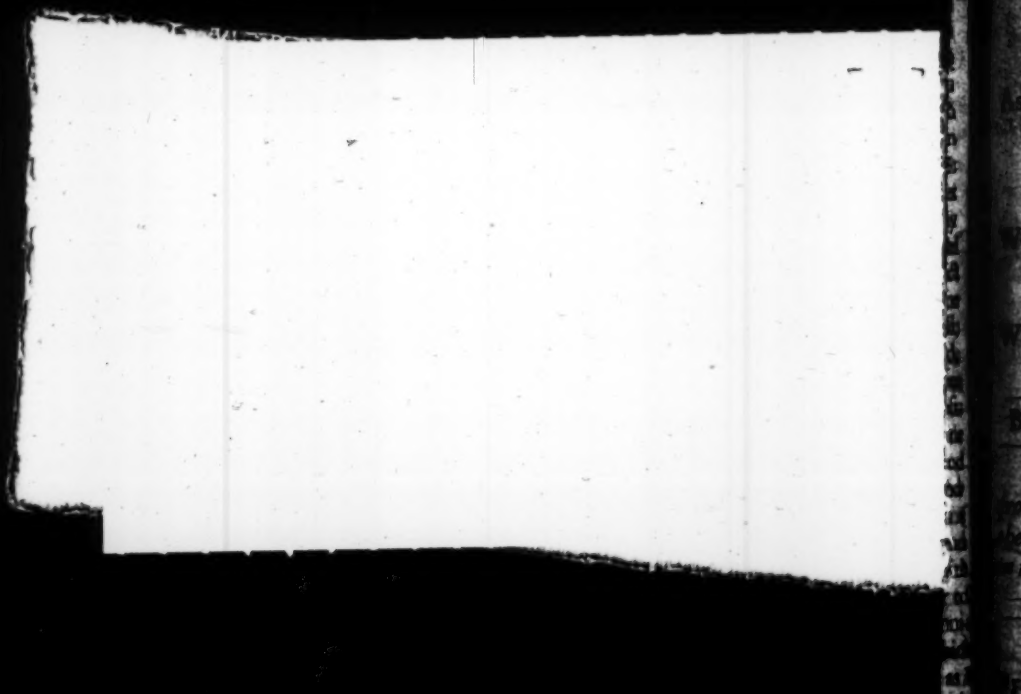
---

FINIS.



*Postscript.*

**T**HE Reader is to take notice that these six Principles make one entire Doctrine, which is called by the Author to the *Hebrews* The Foundation, &c. so that every man that will not be found to be disobedient to *Christ*, must not neglect or live in disobedience to any one of them, but as the *Roman Church* (in its primitive purity) are said, from the heart to obey, *Being then* (*viz.* when they had from the heart obeyed that form of Doctrine) *made free from sin they became the servants of righteousness* : *Rom. 6. 17, 18.* And not before, men that will be free from sin must obey *Christ's* Doctrine, and that from the heart ; its good for men to build so as their work may stand ; when the Foundation-Principles are laid there may be a firm and standing building ; as the foundation is so will the building be. My advice to all men is, that they fail not in the Principles of Religion, for if their beginnings be not according to what *Christ* and his Apostles taught and practised, their progress in Religion will not profit them. Remember many shall strive to enter in at the strait Gate but shall not be able. Farewell.



Gods Oracle & CHRISTs Doctrine  
OR,

The six Principles of *Christian* Religion :

1. Repentance from Dead Works.

2. Faith towards God.

3. The Doctrine of Baptisms.

4. Laying on of Hands.

5. Resurrection from the Dead.

6. Eternal Judgment.

As they were taught and delivered by CHRIST  
and his Apostles, and as they are recorded  
in the Scripture, plainly and fully  
handled, opened and cleared

With an Answer to eight Questions, presented in a  
Printed Paper to the Congregations about  
Laying on of Hands.

With Objections answered, and that Principle  
cleared to be one of *Christ's* teachings.

By John Griffith Preacher of the Word of *Christ*.

Let that therefore abide in you which ye have heard  
from the beginning, if that which ye have heard from  
the beginning shall remain in you, ye also shall continue  
in the Son and in the Father. 1 John 2. 24.

L O N D O N.

Printed, and are to be sold by Richard Moon at the  
Seven Stars, and Samuel Cleeve in Pauls Church-  
yard near the Stone Chappel; and by  
W. Burden near London Stone. 1655.

SION COLLEGE  
LIBRARY.



the plainness of the Discourse you being rather desirous to bear with that than over much elegancy and tickling phrales which administers rather delight to the ear than sound and divine light to the minde; if any faults be committed your love would hide them, if in what I have writ there is nothing but what is worthy your acceptation, I doubt not but you will embrace it, and make a profitable use of it, and give to God the glory by a holy conversation, going on to perfection; pressing after the mark of the high calling of God in *Christ Jesus*. Brethren its the last times and many false *Christs* and false Prophets are risen who deny the Doctrine of *Christ*, and have not God, therefore beware of men; if any bring not the Doctrine of *Christ* receive him not to house, neither bid such a one God speed, for he is an *Antichrist* and denies *Christ* to be come in the flesh. Beloved, those that keep the Word of *Christ* patience, he will keep in the hour of temptation; the time is now a coming wherein your love to *Christ* and faithfulness to his Doctrine will be proved, yea where there will be a manifest difference put between them that serve the Lord, and them that fear him

him not; it is high time therefore to awake and to  
cast off every weight and the sin that doth so easily  
beset us, and run with patience the race that is set  
before us, &c. Remember what our Lord hath  
said; Whosoever therefore shall be ashamed of  
me and of my words in this sinfull and adulter-  
ous generation, of him also shall the Son of man  
be ashamed when he cometh in the glory of his Fa-  
ther with his holy Angels. If ye should be ashamed  
of *Christs* Word or his Doctrine he would take it  
all one as if you were ashamed of him; abide there-  
fore in the Doctrine which ye have heard from the  
beginning: he that abideth in the Doctrine of  
*Christ* hath both the Father and the Son. Dearly  
beloved in the Lord, my Joy and my Crown, so  
stand fast in the Lord, keeping the traditions of  
*Christ* and his Apostles as they have been delivered  
unto you, for such as so do shall at the day of *Christ*  
be confessed by him; have therefore with *David*  
respect to all the Commandments of God, and  
take delight in the Law of the Lord more than in  
your appointed food. I cannot but rejoyce and  
give thanks unto the God and Father of our Lord  
*Jesus Christ* on your behalf, that you have kept  
the Ordinances of *Christ*, and still do, and I trust in  
the Lord, whose grace will not be wanting, you  
still will. O consider the many oppositions you  
will meet with at every hand, if you are faithfull  
to *Christ*; but let them not discourage you, but be  
filled with an holy boldness and resolution to go  
through all difficulties for *Christs* sake, yea though  
you resist unto blood, for as yet you have not resist-  
ed unto blood, though your trials and sufferings  
(some of you) have been many; take heed there-  
fore brethren that ye lose not the things we have



wrote, but that we receive a full reward; we must no doubt through much tribulation enter into the Kingdom of God, a glympse of which Kingdom I have given you in part of that I now present unto you, and have more largely in several publick Discourses. My desire and prayer to God is, that you walk worthy of it, that your part may be in the first Resurrection, for on such the second death hath no power, but they shall be Kings and Priests, and shall reign with *Christ* a thousand years, walk then as children of that Kingdom, putting on bowels of love, compassion, humbleness of minde, long-suffering, forgiving one another, as God for *Christ* sake hath forgiven you. Be ye followers of God, as dear children walking in love, as *Christ* loved you, and gave himself for you, putting away all strife and debate, division, with all malice. Let the peace of God rule in your hearts. Let your love be without dissimulation, abhor that which is evil, cleave to that which is good, seek peace with all men, and holiness, without which no man shall see God; be at peace among your selves, edifying one another: thus go forth in the strength of the Lord against all spiritual wickednesses, having your loins girt, and your lights burning, shining beforemen, that they may see your good works and glorifie your Father which is in Heaven, that so they who speak evil of you as of evil doers may be ashamed. Dear brethren I commit this following Discourse to the Lords blessing and your pious consideration, and you to the teaching of that good Spirit which *Christ* hath promised shall lead you into all truth; praying for you that you may increase in all wisdom and divine understanding, desiring your continual prayers for me,

Your Brother and unworthy Overseer,

JOHN GRIFFITH.



To the Reader.

Courteous Reader, for as much as the best things have the worst entertainment in the world, I am doubtfull whither my Labors will finde acceptance with thee or no, I therefore thought good to give thee this advertisement or premonition, that thou maist thereby be the more circumspect in thy perusal of this Discourse; if it come therefore to thy hand let it crave thy diligent reading, weigh it well, and compare it with holy Writ; if thou finde it speak what is therein contained, prise it, it's then the minde of God, and by no means neglect to do what it requires of thee, lest thou be found a transgressor against the Doctrine of Christ, and so thou put eternal life from thee. God in these last days hath spoke by his Son whom we must hear in all things whatsoever he hath said; and if we do not, God will require it at our hands; Christ is our great Doctor, we must learn of him, his Doctrine therefore I here present to thy view as it is recorded in the Scripture of truth, which contains six Principles of Christian Religion, which are the Foundations thereof, and must be laid by every one who in Scripture account will be a Christian man, on which the primitive Churches were built, Ephes. 2.20. and from the heart obeyed  
Rom.

Rom. 6. 17. Though through corruption in Religion they have for many years past been obscured, clouded and eclipsed, but now through the light of the Lord Darkness is in a great measure expelled and done away, Light breaking forth daily, and appearing clear notwithstanding those Antichristian clouds of darkness that overspread the earth; it doth therefore behove every man to consider of his ways and doings, and to turn to the Lord by repentance, and by faith behold the Lamb of God that took away the sins of the World, that in him they may have life, for life is in the Son, he that hath the Son hath life, such as obey him he is the Author of Salvation to; if thou wilt have Salvation by Christ thou must submit unto his Doctrine, though it be contemptible with men, and counted low and carnal to submit to Ordinances, such is the gross ignorance and rebellion of some of these times, yea and those to whom the Light hath been made manifest, but they have rejected it) Gentle Reader, I intreat thee to be of another minde, and hear the voice of Christ, seek the Lord while he may be found, call upon him while he is near, be so much a friend to thy self as to try all things, and among the rest this Discourse, and hold fast that which is good, so shalt thou do well if thou be a follower of it. Farewell.

J. G.



The form of Doctrine which is *Christ's*,  
taught by him, taught and practised by  
his Disciples, containing six Principles,  
which must be laid by every one that  
will be in Scripture-account a Christian  
man.

## SECT. I.

### *Of Repentance from Dead Works.*

**T**He Lord once delivered unto *Moses* his Servant  
to deliver unto *Israel* his People a Decalogue,  
which are called the Ten Commandments, di-  
vided into Two Tables, which the People of  
the Lord were carefully to observe, and in no sort  
to transgress against under the penaltie of falling  
under the sentence and execution of Death, *Heb. 10. 29.* Nay,  
the Lord had (as it were) so linked them together, and rivetted  
them one in the other, that he that transgressed against one is  
guiltie of all, *James 2. 10.* although he were a keeper of the  
rest. Likewise when the Lord commanded *Moses* to make the  
Ark, *Exod. 25. 10.* he was to do it according to what the Lord  
had commanded him in respect of length, breadth and height;  
yea, and in respect of all things that did appertain unto it; and  
therefore the Lord gives him this strict charge, Look that thou  
make

B

make it after the pattern which was shewed thee in the Mount, *v.40.* See *Heb.8.5.* *Acts.7.44.* *Exod.26.30.* *Ch.27.8.*

Now without doubt, had *Moses* left undone any one thing, or had he derogated either in matter or form, he had transgressed the Lords commandment, which if he had, he could not be said to be faithfull as a Servant: *Moses* therefore walked exactly by that Rule that was given him of God, for he had this good report given him in the Scripture, that he was faithfull in all the Lords house, *Numb.12.7.* This *Moses* did foretell of a Prophet like to him, to himself, who should declare the minde of God as a Son, as faithfully as he did as a Servant, *Heb.3.2.* *I* (saith God) *will raise them up a Prophet from amongst thy brethren like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him, Deut.18.18.* And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my Name, *I will require it of them, v.19.*

This great Prophet is our dear and precious Lord *Jesus* the Anointed, *Acts.3.21.* *Heb.1.1,2.* By whom God the Father in these last days hath spoken unto us, who hath not spoken unto us his own words but his Fathers that sent him, *John.14.24.* which Prophet the Lord doth require us to hear, *Luke.9.35.* in whatsoever he hath commanded, *Matth.28.20* This great Prophet hath commanded, delivered and taught one form of Doctrine as did *Moses* the Decalogue, which Doctrine is the Basis or foundation the spiritual house is built upon, from which there must be no derogation no more than there might be from the fashion of the Tabernacle, which form of Doctrine is mentioned oft in the Scripture, as *2 John.9.* *1 Tim.6.3.* *Rom.6.17.* *Heb.6.1,2.* Which form of Doctrine doth consist of six Principles, bodied together, and mortised into each other, so that there can be no safe foundation laid without them all, but such an one as will endanger the building, and the higher any one doth build upon such a foundation the greater will be the fall, and the loss also. These six Parts or Principles of this entire Doctrine we finde mentioned in their order and form, in *Heb.6.1,2.* even as the Decalogue was, *Exod.20.* all which we finde taught and distinctly practised in the Scripture, which  
form

## Of Repentance from Dead Works. 3

form of Doctrine hath been defaced, and much blemished by her that faith, She is no Widow, I mean that Scarlet-coloured Whore with whom the Kings of the Earth have been made drunk with the Wine of her Fornication, they committing Fornication with her, *Rev. 17. 1.* Therefore it must be our part to come out of her confusions, lest we share with her in her plagues, *Ch. 18. 3, 4.* and to obey *Christ's* voice in all things, and to obey from the heart that form of Doctrine that was once delivered, *Rom. 6. 17.* taking this form of Doctrine in that order it is taught and practised by the primitive Saints, as we finde it taught and practised in the Scripture, the Principles of which entire Doctrine is in their order laid down by the Apostle, as before in *Heb. 6. 1, 2.* which are as followeth:

1. Repentance from Dead Works.
2. Faith towards God.
3. The Doctrine of Baptisms.
4. Laying on of Hands.
5. The Resurrection from the Dead.
6. Eternal Judgment.

These are the foundation-principles of the Christian Religion, which are necessary for all men to be taught, as shall be shewed, that will be truly religious, and build so as their work may stand. I shall therefore handle them distinctly and apart, as they are mentioned, *Heb. 6. 1, 2.* in their order.

And first, what Repentance is, Repentance (as is acknowledged by all) is a change of the minde. But to give a Scripture-definition thereof, take notice that it is called a turning away from transgression, *Ezek. 18. 27.* when the Lord pleaded with *Israel* touching the equalitie of his proceedings with the sons of men, he exhorts them from the consideration thereof to repent and turn from all their transgressions, *v. 30.* Likewise from the consideration of his not delighting or taking pleasure in the death of sinners, he provokes them to turn themselves.

1. In Repentance is contained an abhorring a mans self and sinfulness, *Iob 42. 5, 6.* which cannot be wrought but by the sight of sin. The knowledge of sin when it is set upon the heart makes a man loath sin more than any thing in the world. When the sinfulness of sin appeared to the *Jews* at *Peter's* Sermon,

## 4 Of Repentance from Dead Works.

*Acts* 2. It was presented unto them without doubt (as I may so say) in an ugly shape, it made them cry, *Men and brethren what shall we do?* *v.* 37. See *Acts* 16. The apprehension of the blackness and deformitie of sin, together with the dismal estate it left them in, put them to a stand, and made them they knew not what to do.

When *Adam* had sinned and saw it, he was in a condition wherein he loathed himself, his nakedness then appeared. *David* at the apprehension of sin is sorely afflicted in the beholding his own vilefness, *Psalms* 51. It is a necessarie ingredience in Repentance to consider how that all have sinned, and come short of Gods glorie, *Rom.* 3. 23. And that there is none (before Repentance) doth good, do not one, *v.* 10, 11, 12, 13, 14, 15, 16, 17, 18.

2. Sin being seen in its colours, and set upon the heart, it causeth sorrow, and with *David* to say, I have sinned against the Lord, 2 *Sam.* 12. 13. Yea, against thee onely have I sinned, and done evil in thy sight, *Psalms* 51. 4. And again, For I am ready to halt, and my sorrow is continually before me, for I will declare mine iniquity, I will be sorry for my sin, *Psalms* 38. 18. Thus did the *Corinthians* repent, 2 *Cor.* 2. 7. *Ch.* 7. 10.

3. There is a free acknowledgment of sin. I acknowledge my transgressions, (saith *David*) and my sin is ever before me, *Psalms* 51. 3. *Numb.* 3. 7. I acknowledged my sin unto thee, and mine iniquity have I not hid; I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin, *Psalms* 32. 5. *Prov.* 28. 13. 1 *Iohn* 1. 9.

4. There is a longing desire after forgiveness of sin, and amendment of life: the sinner would gladly be rid not onely of sin in the guilt, but sin also in the action, this was *David's* case, Have mercy on me, O Lord, according to thy loving kindness, according to thy tender mercies blot out my transgressions, wash me thoroughly from mine iniquity, and cleanse me from my sin, *Psalms* 51. 1, 2. Hide thy face from my sins, and blot out all mine iniquities, *v.* 10, 11, 12: Then will I teach transgressors thy way, and sinners shall be converted unto thee.

5. In Repentance are two general things considerable.

1. A turning from sin and Satan, who is Commander in chief over all impenitent sinners.

2. Unto



## Of Repentance from Dead Works.

5

2. Unto God and the Government of *Christ*, who rules in righteousness.

First, a turning from sin, &c. See 2 *Chron.* 6. 26, 37. chap. 7.

14. *Ezek.* 18. 21. chap. 33. 9.

Secondly, there must be a turning to God, from sin to righteousness, *Isa.* 2. 12; *Ier.* 4. 1. 2 *Chron.* 30. 6. *Isai* 31. 6. *Ier.* 3. 7.

14. *Lam.* 3. 40. *Hosea* 12. 6. chap. 14. 1. *Acts* 26. 18.

Sin must be turned from, of what kinde soever it is, which may be drawn into two general Heads.

1. *Fleshly sins.*

2. *Spiritual sins.*

I distinguish here of sins, because men may turn from fleshly sins, *viz.* their Drunkenness, Adulterie, Covetousness, Envie, Hatred, Lying, Theft, and the like, in some measure, and yet be in their spiritual sins up to the ears, *viz.* Idolatrie, Will-worship, Contempt of God in the puritie of his Worship, live in disobedience to the appointments of *Christ*, yea, drink deep of the Whores cup she holdeth in her hand, (which is within full of deadly poyson, though Gold without) till they drink themselves drunk with her filthy Fornications and abominable Idolatries; these are spiritual wickednesses that are in high places, which whosoever doth truly and evangelically repent, must also turn from, and come out from amongst them, if they mean not to share with her in her plagues. *Paul* was circumspect in his walking, in so much that he was concerning the Law blameless, *Phil.* 3. 6. and yet at that time ranked with the worst of men, for he saith of himself, he was a Blasphemer, 1 *Tim.* 1. 13. a Persecutor of *Christ* in his People, *Acts* 9. The *Jews* had a zeal, and that of God too, yet they were ignorant of Gods righteousness, *Rom.* 10. 1, 2. If men do not repent and turn from their spiritual filthiness as well as from their fleshliness, they may come short of Heaven, *Revel.* 22. 15. chap. 18. 4, 5. God will not be served with mens traditions; Idolatrie is that abominable thing the Lord doth hate, *Ier.* 44. 3, 4. The Pharises were said to make void the Commandments of God by their traditions, *Matth.* 15. 3. And the Lord for this cause will confound the wisdom of the wise, and bring to nought the understanding of the prudent, *Isai* 29. 13, 14. The *Colossians* are commanded not to have to do with

the traditions and commandments of men, which they were not so much as to touch, taste or handle, Col. 2. 20, 21, 22. Saith David, *I hate every false way, but thy Law do I love*, Psalm 119. 163.

Now as we are to turn from false worship and false worshippers, viz. those who teach for Doctrine mens traditions, who are hirelings and divine for money; so we must turn to God, and worship in spirit and truth; for such he seeketh to worship him; and forsake and abominate all the traditions of men, obeying the pure institutions of *Christ*; for it is possible for men to forsake the abominations of the *Roman Whore*, and yet not obey the institutions of *Christ*, but reject them, under the pretence of the want of an Administrator or miracles. Some shift or other the Devil hath to deceive with, and to keep men from obedience to the form of Doctrine, that are willing to be led by him. Nay, though men should turn from false worship to the truth, from spiritual sins, yet if he do not turn from fleshly uncleanness, he is still to repent. Therefore let such as have taken upon them the profession of the truth, and have obeyed the Doctrine of *Christ*, and yet live unholily, in their Pride, Vain-glory, Hypocrisie, Envie, and such like filthinesses of the flesh, know that they shall not stand in the congregation of the righteous, Psalm 1. 5. *The sinners in Sion are afraid, fearfulness hath surprized the Hypocrites, who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of Bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil, he shall dwell on high, his place of defence shall be the munition of Rocks, Breach shall be given him, his Waters shall be sure; thine eyes shall behold the King in his beauty, thy shall behold the Land that is very far off, Isai 33. 14, 15, 16, 17.*

Consider therefore, there must be a turning from all manner of sin and uncleanness, and a turning to righteousness. Men that do not turn to God by obeying his Son, by whom they must come to him; let them think of themselves what they will, and speak peace to their consciences, when God hath not spoken it, since it is they



## Of Repentance from Dead Works. 7

they are not repenting men, but are yet in their sins, and without Repentance will perish, as *Christ* saith, *Except ye repent, ye shall likewise perish*, *Luke 13.3.*

In order to Repentance, it's necessarie that they should be truly sensible that they are guiltie.

1. Of fleshlie sins.
2. Of spiritual sins.

For Repentance will never be truly wrought where there is not a true sight of the guilt of sin, not onely mens consciences, which is a strong witness against men, unless they be feared, but the Word of the Lord doth plentifully shew unto man his transgression, where as in a Glass they may see what loathsome creatures they are in the pure sight of God, and therein perceive what need they have to turn from sin to the Lord our Righteousness, which I shall not need to prove, it being proved already by the Apostle *Paul*, that every one both *Jew* and *Gentile* are all under sin, and are come short of the glorie of God.

Further, men before Repentance are,

1. Servants to sin.
2. Under the power and Kingdom of Satan being captivated at his will.

They are sins slaves, as appeareth, *Rom. 6.16.* *His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.* The impenitent man is a servant to sin, every lust hath him at command, his lustfull thought is not onely the mother to conceive, but to bring forth that hideous Monster Sin; and what is Sin the mother of? why it brings forth Death.

Secondly, men before Repentance are under the power of Satan, *Acts 26.18.* *Col. 1.13.* They are governed by him, he is their Lord and King, he ruleth them, blindeth their eyes, &c. he commands, they go; he tempts, they yield; they are at the very beck of Satan, for they are the Subjects of his Kingdom.

O! what a sad estate are men in, that have not repented, that are not turned from Satan to God? What man can content himself in being under such a Governour in such a Kingdom, where there is nothing but confusion, and every evil work? Thou art in captivitie under him, he useth thee as his vassal, *Isai 54.1.* *2 Tim. 2.26.* Who at his pleasure (as it were) leades thee into all manner

## 3 Of Repentance from Dead Works.

manner of sin and uncleanness, if he suggest unto thee that thou maist commit this or that sin, dishonor God this or that way, how ready art thou to imbrace his suggestions? Nay, thy feet are swift to run at his command. How loathsome a condition (me thinks) should this appear to be? and with what detestation should men detest sin and their sinfull condition, and let *Christ's* voice prevail with them in turning to God by Repentance?

Again, sinners before Repentance have a companie of dreadful companions to attend them, as fear, horror of minde and conscience, spiritual blindness, death.

First, fear attends them, as might be well observed in our first Parents. The Psalmist saith of sinners, *They were in great fear where no fear was, Psalm 53.5.* Such mens hearts shall fail for fear, *Rev. 6.16.* Fear of wrath, fear of judgments, fear of those things that must shortly come to pass, they have not God on their side, they cannot but fear, *Hosea 10.3.*

Secondly, impenitent sinners are attended with horror of minde and conscience, *There is no peace to the wicked, saith my God, Isai 48.22. ch. 57.21.* Although for a time they may be quiet and rest in their sinfulness, yet there will come a time when conscience will be awakened, and then horror will be thy bosom-companion, then wilt thou not go without horror, thou canst not go to God as to a Father, thy prayers will be an abomination to him.

Thirdly, impenitent sinners are attended with spiritual blindness, the god of this world doth blinde the mindes of them that believe not, *2 Cor. 4.4 Ephes. 4.18. Rom. 1.21.*

Fourthly, they are attended with Death, for *Sin when it is conceived brings forth death, James 1.15.* Death is the wages of sin, *By sin death came, Rom. 5.12. chap. 6.23.* not onely the first but the second death also, which none can escape but those which turn to God by Repentance, these accompanie and wait on sinners with many other of the like import; this is the condition of a sinfull man that hath not yet repented, but lieth in the mire of his uncleanness.

Lastly, men before Repentance are guiltie of spiritual sin, the Whore hath made the inhabitants of the earth drunk with the wine of her fornication, *Rev. 17.2.* There is none that understandeth

## Of Repentance from Dead Works.

9

standeth, there is none that seeketh after God, they are all gone out of the way, and the way of peace they have no: known, *Rom. 3. 11, 12, 17.* Thus are men guiltie of spiritual sins, of which they must repent by coming out from amongst them, and all their pollutions, as before. These things considered I shall demonstrate,

1. What means God hath appointed for the bringing of men to the sight of sin, and so to Repentance.
2. What encouragements God hath given to Repentance.
3. The willingness of God to accept of men though vile sinners, if they seek him by Repentance.

First, the means that God hath appointed to bring men to Repentance is the preaching thereof, and therefore *Christ* gave it in commission to his Disciples, *Luke 24. 27.* which was accordingly taught by *Peter* to the heart-pricked *Jews*, *Acts 2. 38.* *Christ* himself likewise preached the Doctrine of Repentance, *Mark 1. 15. Acts 3. 19. Ch. 26. 20. Ch. 5. 31. Ch. 11. 18. Ch. 20. 21.*

Secondly, Gods long suffering and patience to the wicked is a means used by him to bring them to Repentance, the Lords goodness in his forbearance leads men to Repentance, *Rom. 2. 4.* He thereby waits to see when sinners will turn to him, therefore *Sow to your selves in righteousness, reap in mercy, break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you, Hosea 10. 12.*

Secondly, God doth encourage sinners to come unto him by Repentance.

First, by promising forgiveness of sins to repentant sinners; Repent, saith the Spirit, and be converted, that your sins may be blotted out, *Acts 3. 19.* There is encouragement enough. Who would not repent and turn from his sins, that might in so doing have them blotted out? Him hath God exalted (meaning *Christ*) with his right hand, to be a Prince and a Saviour, for to give repentance to *Israel* and forgiveness of sins, *Acts 5. 31.*

Secondly, God doth encourage sinners to repent by the promise of Life, *Ezek. 18. 28, 29, 30 31: 32 chap. 33. 11.*

Thirdly, God is ready and willing to accept of men though vile sinners, if they repent.

First, He desires they should repent and live, which plainly

C

sheweth

sheweth his readiness to take them into acceptance; and to that very end doth he wait with long suffering, he being not willing that any should perish, but that all should come to repentance, *2 Pet. 3. 9.* If we should inquire why God doth not destroy the world, and all sinners therein? its because he is not willing that any should perish, but that they might repent & live, *Repent and turn your selves from all your transgressions, so iniquity shall not be your ruin, Ezek. 18. 30.* to such as repent and cease from doing evil the Lord saith, *Come now and let us reason together, though your sins be as Scarlet, they shall be as white as Snow, though they be red as Crimson, they shall be as Wool, if ye be willing and obedient ye shall eat the good of the Land, Isa. 1. 18, 19.* Which desire of God is plainly expressed in his compassionate desires that sinners would repent, *Why will you dy? as I live saith the Lord, I have no pleasure in the death of him that dyeth, Ezk. 33. 11.* God doth not delight and take pleasure in the death of sinners, *As I live I do not, saith the Lord;* Me thinks God might be believed when he saith he doth not, much more when he sweareth: nothing makes the Lord withhold his hand of indignation against the wicked more than that long suffering and tender compassion that is in him through Christ to sinners, he being not willing that any should perish, but that all should come to repentance *2 Pet. 3. 9.* Thus did God wait on the old World in the dayes of Noah, *1 Pet. 3. 20.* Therefore is the long suffering of the Lord said to be salvation, *2 Pet. 3. 15.* Hence it is that we know God by that name, *When the Lord passed by Moses he proclaimed his name to be the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, Exod. 34. 6. Plal. 86 15. Num. 14 18.*

When Christ saw how impenitent the Jews were, when he came near *Jerusalem*, he is said to weep over it, and why? Oh because *Jerusalem* was in a perishing condition, which Christ could not but compassionate, pity and lament over, wherein is expressed Christs desire and affection to *Jerusalem*, who was in a perishing condition, when he could not but bewail their dying estate, with a desire that they might live when he saith, *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them*

## Of Repentance from Dead Works. 15

them that are sent unto thee, how often would I have gathered thy children together, even as a Hen gathereth her chickens under her wings, and ye would not, *Matth. 23. 37.* Where we may observe that there was an holie desire in *Christ*, that *Ierusalem*, even perishing *Ierusalem* should be gathered together by him, even as Chickens are by the Hen, under his wings, yea, his healing wings, that they might be kept from those evils that now they are fallen into by impenitencie: agreeable unto this is that saying to *Moses*, O that there were such an heart in them that they would fear me and keep all my Commandments always, that it might be well with them, and their children for ever: where it's to be observed, that it's the earnest desire of God, that men should turn from sin to him, and keep his Commandments, &c.

Further, God that he might work Repentance in men (which he desires) hath provided a powerfull means to accomplish that end, *viz.* his Son, God sent his Son into the world not to call the righteous but sinners to Repentance. How should this unspeakable love of God awaken sinners, turning them from their sins, and bring them to God by true Repentance.

Lastly, I may here cautionate all men that do delay Repentance, or to hear *Christ's* voice while it is called to day; Seek the Lord while he may be found, Call ye upon him while he is near, *Isai 55. 6.* Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and he will have mercie upon him, and to our God for he will abundantly pardon, *v. 7.*

There are seasons of grace, there is a time when God will be found, if sought for; withstand not that time, lest when thou wouldst repent there be no place for Repentance found for thee; the Lord now calls upon thee to repent, *Prov. 1. 23.* Answer the Lord by turning at his reproof, for if thou dost not, there will come a time even of fear and destruction, which will come suddenly as a whirl-winde when thou shalt call upon him, but he will not answer, though thou seek him early thou shalt not finde him, for that thou didst hate knowledge, and didst not chuse the fear of the Lord, thou wouldst none of his counsel, thou despisest all his reproof, *v. 27, 28, 29.*

Repentance being thus defined, &c. Observe further.

1. That Repentance is one Principle of *Christ's* Doctrine, *Heb. 6. 1.* Preached by himself, *Mark 1. 15.* *Luke 13. 3.* and also by his Apostles, *Acts 2. 38. chap. 3. 19. 26. 20. 5. 31. 11. 18. 20. 21.* which he gave them in commission so to do, *Luke 24. 47.*

2. That it's a command of God, He commands all men everywhere to repent, *Acts 17. 30.*

3. That which *Christ* and his Disciples taught is all mens dutie to do; whosoever refuseth to hear whatsoever *Christ* shall say, God will require it at their hands. Now considering these things, let no man delay the time, but repent and turn to God, lest the Lord fill them with their own delusions, and bring their fears upon them. But I shall conclude with the words of *Peter*, *Acts 3. 19.* Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshment shall come from the Lord.

## SECT. II.

### Of Faith towards God.

**T**He next thing in order in the Doctrine of *Christ* is Faith towards Gods, of which I shall now briefly treat.

God hath in his abundant mercie and grace provided help for wounded sinners, such as truly repent, that by Faith toward him they might be healed of their Leprosie, and delivered out of the power of Satan, and translated into the Kingdom of his dear Son, *Col. 1. 13.* that being justified by Faith they may have peace with God through our Lord *Iesus Christ*, *Rom. 5. 1.* Who as *Moses* lifted up the Serpent in the Wilderness was lifted up that whosoever believeth on him should not perish but have everlasting life, *Iohn 3. 14. 15.* In order to which Life we must have Faith towards God. In the discoverie of which Faith consider:

First, why it's called Faith towards God.

*Ans.* Not but that it is Faith towards our Lord *Iesus Christ*

## Of Faith towards God.

1

*Christ, Paul testified both to Jews and Greeks Repentance towards God, and Faith towards our Lord Iesus Christ, A. 20. 21.*

Secondly, because the true Faith of the Gospel cannot be without a believing that God is,

1. Mercifull, and of unspeakable readines to forgive.
2. That he is faithfull and undoubtedly just, to reward.
3. That he is Almighty, and of sufficient and unquestionable abilitie to save.

First, that he is mercifull, &c. the Scripture doth abundantly discover, he hath proclaimed himself to be the Lord God mercifull and gracious, long-suffering, and abundant in goodness and truth, *Exod. 34. 6. Who is a God like unto thee? that pardoneth iniquity, and passeth by the transgression of the remnant of his keritage, he retaineth not his anger for ever, because he delighteth in mercy, Micah 7. 18. Also unto thee O Lord belongeth mercy, for thou renderest to every man according to his work, Psalm 62. 12. Dan. 9. 9. 1 Chron. 21. 13. Psalm 86. 5. Joel 2. 13. Ionah 4. 2.*

Secondly, that he is faithfull, &c. Know therefore that the Lord thy God is God, the faithfull God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, *Deuter. 7. 9. 1 Cor. 1. 19. 1 Thess. 5. 24. 2 Cor. 1. 18. 1 Cor. 10. 13. 2 Thess. 3. 3. 2 Tim. 2. 13. Rev. 19. 11.*

Thirdly, that he is Almighty, &c. *Psalm 91. 1. Gen. 17. 1. Rev. 1. 8. Who is this that cometh from Edom, with dyed Garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save, Isai 61. 3. 1 Sam. 14. 6. Psalm 44. 3. James 4. 12.*

Thirdly, because God who was offended must be believed.

1. To be satisfied for the offence.
2. Being satisfied to be well pleased.
3. Being well pleased to be reconciled.

First, he is satisfied in the sacrifice and blood-shedding of *Christ, Isai 53. 11. Heb. 10. 7. for the sins against the first covenant, Heb. 9. 15. Rom. 3. 25.*



Secondly, this satisfaction is continued in God for future sins by the application of *Christ's* blood by Faith, *1. Iohn 1.7. Rom. 5.1. chap. 8.1.* to which end *Christ* doth present himself in the presence of God making intercession, and pleading satisfaction and forgiveness of sins in behalf of those that live on the earth, *Whose blood speaketh better things than that of Abel, Heb. 12.24.* God being satisfied cannot but be well pleased, for he was well pleased with *Christ*, *Matth. 3.17. His Sacrifice he offered to God was of a sweet smelling savour, Ephes. 5.2.* surpassing the odour of all other sacrifices.

Thirdly, God being satisfied and well pleased, he now proclaims himself to be reconciled, *2 Cor. 5.19.* Inasmuch that although thou art Gods enemy, he is thy friend, and accordingly sends thee a commendation of his love in that, while we were yet sinners *Christ* died for us, *Rom. 5.8.* In all which *Christ* must be the Object of Faith, through whom God is satisfied, well pleased, and reconciled unto the very chief of sinners, *1 Tim: 1.15.* the world, *2 Cor. 5.19.* the whole world, *1 Iohn 2.2.* He having given himself a Ransom for all, *1 Tim. 2.6.* and tasted death by the grace of God for every man, *Heb. 2.9.* Hence it is called Faith towards our Lord *Iesus Christ*, *Acts 10.21.* *No man cometh to the Father but by him, Iohn 14.6.* *Christ* must be beheld to be the Reconciler, the Satisfier for sin, in whom God is well pleased, by whom there is forgiveness of sin, *Col. 1.14.*

There must be a preciousness beheld in *Christ*, and a sufficiency in his death, with a necessity to be embraced by the sinner, that *Christ* might

First, heal his wounds, pouring Oyl into them, like the good Samaritan, for by his wounds the sinner is healed, and the chastisement of the sinners peace was on him, he being wounded for the iniquitie of sinfull men: he was slain, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit, *1 Pet. 3.18. chap. 2.24.*

Secondly, that *Christ* might cleanse him from sin.

First, in respect of the guilt, the sinner believes the pardon of his sins through *Christ*; he seeth God in *Christ*, reconciling the world to himself, not imputing their trespasses unto them, *2 Cor.*

5.19.



5.19. He beholds *Christ* to be the Lamb of God that takes away the sins of the world, *Iohn* 1.29. and therefore he desireth with *David*, to be washed (in the blood of the Lamb) from his sins, and made whiter than Snow.

Secondly, in respect of the power of sin, he desireth to be under grace, that sin might not have dominion over him, but that his heart might be purified through obedience to the truth, *1 Pet.* 1. 22. that the blood of *Christ*, who through the eternal Spirit offered himself without spot to God, might purge his conscience from dead works to serve the living God, *Heb.* 9. 14. and that he might be enabled thereby to draw nigh unto God with a true heart in full assurance of Faith, having his heart sprinkled from an evil conscience, and his bodie washed in pure water, *Heb.* 10. 22:

Thirdly, that *Christ* might present him blameless at the presence of his glorie, *Iuda* 24. that having made peace by the blood of his Cross, by him to reconcile all things unto himself, and those that were sometime alienated and enemies in their minde by wicked works, yet now hath he reconciled in the bodie of his flesh through death, to present them holie and unblameable, and unreprouable in his sight, *Col.* 1. 20, 21, 22.

In all this the sinner beholds himself in a polluted and lost condition, and seeth no way to escape Death but by *Christ*, there being no other name under Heaven given amongst men whereby he can be saved, *Acts* 4. 12. And therefore he goeth to *Christ*, and presenteth himself nakedly before him, as he is in his pollution and sinfull condition, looking to God through *Christ*.

First, for acceptation, he seeth himself accepted through the beloved, *Ephes.* 1. 6.

Secondly, for justification through *Christ* the Lord his righteousness, *Ier.* 23 6. who he believeth is made of God unto him righteousness, *1 Cor.* 1. 30. in so much that he casteth off all justification by the Law, he being justified freely by his [Gods] grace through the redemption that is in *Iesus Christ*, *Rom.* 3. 24.

Thirdly, for sanctification, *Christ* being made of God likewise unto him sanctification, *1 Cor.* 1. 30: God is the Lord that doth sanctifie, *Exod.* 31. 13. He is our sanctification, *1 Thess.*

4.3. The sinner believes it was one end that *Christ* died, that he might sanctifie and cleanse him with the washing of water by the Word, and present him glorious, not having spot or wrinkle, or any such thing, but that he should be holie and without blemish, *Ephes. 5. 26, 27*. Moreover the sinner doth not look upon himself as always accepted, justified and sanctified, but,

1. Withour God, even as the *Gentiles*, a stranger to the Covenant of Promise, *Ephes. 2. 11, 12*

2. Under guilt, *Rom. 3. 19*,

3. Unholie, *1 Cor 6. 9, 10, 11*.

The sinner therefore looks upon himself not accepted of God before or otherwise than by Faith in the beloved, in whom he hath acceptation; neither doth he look upon himself as always justified, but under guilt, and justified by Faith, *Rom. 5. 1*. He doth not believe he was always sanctified, but once in his pollution cast out to the loathing of his person in his blood, and purified onely by obeying the truth, and sanctified by the truth; he doth not believe he was always under mercie, but now under mercie; not always beloved, but now beloved; not always one of Gods people, but now one of Gods people, *Rom. 9. 25, 26*. *1 Pet. 2. 10*. not always in *Christ*, but now in *Christ*; not always chosen to salvation, but now chosen to salvation through sanctification of the Spirit and belief of the truth, *2 Thess. 2. 13*. *1 Pet. 1. 2*.

Now Faith directs the sinner to behold through *Christ* many glorious Privileges, that he shall be invested in through obedience to the truth, which may be drawn to two Heads from whence all others flow.

First, Sonship, a son yea a son of God, *Ye are all the children of God by Faith in Christ Jesus, Gal. 6. 23*. *As many as are led by the Spirit of God, they are the sons of God, Rom. 8. 14*. The poor sinner that was a childe of wrath is by Faith become a son of the most high God, and brother to the Lord of Life.

Secondly, heirship, he is an heir, yea a joynt-heir with *Christ*, *Rom. 8. 17*. If he be led on by the Spirit unto unfeigned love, having purified his heart in obeying the truth. To be an heir with *Christ* is to be an heir to no small inheritance, but an incorruptible Crown, an incorruptible Throne, an incorruptible Kingdom.

There

There is a Crown of Life promised that shall never fade away, *2 Tim. 4. 8. Rev. 2. 10.* yea, also a Throne, *Rev. 3. 21.* yea, a Kingdom, *Luke 12. 32.* We are indeed the sons of God, but it doth not yet appear what we shall be; we are heirs to we know not what; our hearts cannot conceive the glorie and greatness of that inheritance. Hence it is that Faith is the substance of things hoped for, the evidence of things not seen, *Heb. 11. 1.* Faith gives the sinner that was one with Satan, and under his power, two special and excellent benefits, as,

1. Union with *Christ*.

2. Communion with him.

Faith doth make a man bone of *Christ's* bone, and flesh of his flesh, *Ephes. 5. 30.* There is such an oneness, that *Christ* is in them, and they in him, *Iohn 17. 21.*

They have by faith also communion with *Christ*, when the sinner doth open the door to *Christ* by Repentance and Faith; *Christ* comes in and will sup with him, *Rev. 3. 20.* yea and will make his abode with them, *Iohn 14. 23.* *Christ* doth dwell in their hearts by Faith, *Ephes. 3. 17.* From whence flows unspeakable comfort, peace and joy, *1 Pet. 1. 8.* Peace with God, *Rom. 5. 1.* with many soul-comforting enjoyments of *Christ* by the Spirit; whence they have two son-like Privileges to have access by that Spirit unto the Throne of grace, *Ephes. 2. 18. ch. 3. 12.* which is no small privilege, when the sinner goes to God as his God, and can with understanding say, Our Father, &c.

Secondly, he hath not onely a privilege to ask, but he also is assured he shall speed in whatsoever he asks agreeable to the will of *Christ*, *Iohn 14. 13, 14. Matth. 7. 7.* If wisdom be asked of God he will give liberally, no good thing will he withhold from them that walk uprightly.

Faith being thus defined in its eying of the object, and in what it fetcheth as it were from God to the soul of a sinner, I shall now come to shew what it is in the act, whose act it is, and how wrought.

Faith is an act of the creature, it's man believeth, *Rom. 10. 10.* wrought in the heart, with it man believeth to salvation, *Rom. 10. 10.* The heart of man is the seat of understanding wherein is laid up either vice or virtue.

D

Secondly,

Secondly, the means by which Faith is wrought, is, First, the preaching the Gospel, How shall they believe in him of whom they have not heard? *Rom. 10. 14.*

Secondly, the Word preached must be heard, Faith comes by hearing, *Rom. 10. 17.* The heart of man is perswasive and willing, *Exod. 28. 2. chap. 35. 5.* (if not hardened for rejecting grace when it's tendered) there being in the heart placed by the Lord in nature or naturally the facultie of credence, and that voluntary in it self, not compulsively made to credit this thing or that, in so much that the man doth willingly credit or believe the Gospel when it's preached or wilfully reject it, and believe the contrary, but is forced to neither, as appears.

First, because God doth require men to lay up his words in their hearts, *Deut. 11. 18.* which if there were not the facultie of credence therein to believe them to be the Lords words, they could not lay them up in their hearts: hence it is that men are required to believe; unbelief could not be a sin, if those men that do not believe had not the facultie of credence; whereas it is not onely a sin, but the sin, that sin that makes a man culpable of all other sins; it's therefore the condemning sin, men perish because they believe not, *2 Thess. 2. 10, 11, 12.*

Secondly, God doth not do as *Pharaoh* did, when he required the toll of Bricks, but denied the straw, viz. require that of men that they cannot do, that were *Pharaoh* like, whom God punished as a Tyrant. Nay, and for God to require men to believe upon pain of his displeasure, and their utter ruine, and they not endued with such a facultie as to believe the Gospel when it's preached to them, were to render God too much like unto *Pharaoh*, who according to what I have seen or heard of God, he doth not at all resemble him, that God that delighteth in mercie as the Lord our God doth, *Micah 7. 18.* doth not exercise such cruelty, his ways are equal, *Ezek. 18.* He first gives before he requires any improvement from any.

Thirdly, because God complains that men do harden their hearts, and reject his Law: *Hear O Heavens, and give ear O Earth, for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me, the Ox knoweth his owner, and the Ass his masters crib, but Israel*  
doth

doth not know, my people do not consider. *Ah sinfull Nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isai 1. 2,3,4.* The Lord complaining thus of his people not knowing him, doth strongly import that they were endued with such a facultie of reason, that they might have known him, if they did not, Where was the fault? not in God; if it were, How is it he complains? But if God were wanting either in giving them such a facultie of reason, without which they could not know him, or in denying them the means of knowing whereby they should be brought to understanding, he then complains against them for that he himself is wanting, in which were absurd to imagine.

Fourthly, because men that reject God and his ways are said wilfully to reject him: *Christ saith to the Jews, Ye will not come to me that ye may have life, Iohn 5.40. Ier.6.16,17. Zech.7.11,12.* They will not come, doth import no less than that they had abilitie to come, for otherwise it had been more proper for *Christ* to have said, Ye cannot come, which had argued an inability in them to come, which he doth not, but saith, Ye will not, which implies a wilfull neglect in them, and a refusing to do that which they were abilitated to do, and that by reading the Scripture which testified of *Christ*, v.39. which could not be unless they had the facultie of credence for to reade the Scripture, without it, would have given them no more nor other testimonie of *Christ*, than if they should make no mention of him.

Fifthly, because God and *Christ* doth desire that men had hearts in them to keep his Commandments; *O that there were such a heart in them that they would fear me, and keep my Commandments alway, &c. Deut. 5.29.* God doth not desire there should be such a heart in them that he had not given them; that were strange to think; but God having given them an heart endued with abilitie of reason, and credence whereby his fear might be wrought in them, and his Commandments kept by them, doth desire they might have such an one as he had bestowed on them, which he by his prescience knew they would not

have, but through rebellion decline his fear, and cast away his Commandments, or that they had done it already, which makes him say, O that there were such an heart in them: *Christ* also saith to *Ierusalem*, Would thou hadst known in this thy day the thing that belongs to thy peace, but now they are hid from thine eyes, &c. which plainly sheweth, that they had the aforesaid abilitie; for *Christ* would have gathered them together, but they would not: *Christ* doth not say, they could not, but they would not, though *Christ* would.

Sixthly, because God doth command men (by his servant *Moses*) to chuse life, *Deut.* 30. 19. *I call Heaven and Earth to record this day against you, that I have set before you Life and Death, Blessing and Cursing; therefore chuse Life, that both thou and thy Seed may live.* Can any rational man suppose, that there is not a facultie of credence in men, when they are commanded to chuse Life? How should they be able to distinguish between Life and Death when it's set before them? *Deut.* 30. 15. and believe the benefit of the one and the discomfortiouness of the other, if they had not such a facultie?

Again, some are under wrath, even the wrath of the most high God, because they hated knowledg, and did not chuse the fear of the Lord, *Prov.* 1. 24, 25, 26, 27, 28, 29. which could in no wise be, if there were not such a facultie as aforesaid, and freedom of will to chuse or refuse, which further appeareth, for the Lord saith, *Yea they have chosen their own ways, and their soul delighteth in their abominations, I also will chuse their delusions,* saith the Lord, *and will bring their fears upon them, because when I called none did answer, when I spake they did not hear, but they did evil before mine eyes, and chose that in which I delighted not,* *Isai* 66. 3, 4. If they had not freedom of will (proceeding from a facultie of credence placed in their hearts, whereby they might believe good to be good when it was declared to them) to chuse the Lords fear, that which he delighted in; they must chuse that which he delighted not in, or nothing; and how can that be said to be chose, I cannot understand; chose being such a thing as must of necessitie suppose, that he that chuseth leaves as well as takes, and that must be freely too, or else it cannot be chose; for what a man is forced to take is not chosen by him,

him, therefore *Mary* is said to chuse that good part that should not be taken from her, *Luke 10.42.* and *Solomon* to desire wisdom rather than riches or long life, *1 Kings 3.9,10,11.* which choice pleased the Lord.

Seventhly, because the Scripture saith, The Word is nigh men in their heart and in their mouth, that they may hear it and do it, *Deut. 3.11,12.* They may hear long enough if they have not the facultie of credence in their hearts, and how they shall do that which it's impossible they should credit, (which they cannot do, if they have not the facultie of credence) is a Riddle too hard for me to unfold.

Eighthly, because God doth require men to set their hearts and souls to seek the Lord, *1 Chron. 22.19.* and to serve him with a perfect heart, *chap. 28.9.*

Now either to seek the Lord or to serve him, if they had not the faculty of credence were impossible, because it is an act and work of the man so to do freely and voluntarily, the heart being so far enlightned by the gospel preaching, that what remains is on the mans part, therefore men are commanded that do not believe to believe; men are said to believe, not God as some would have it, that he doth that and all the rest that is to be done, and that men in all good things are passive, why are men required to repent and believe; if that were so is it God that doth it, and yet are we required to do it; that cannot be, there is no agreement in it, what is the gospel preached to men for? or why do they read if they have not the aforesaid ability? how doth faith come by hearing if that were so? God indeed doth present them an object of faith, which is Christ, and doth perswade by many soul-drawing Cords of love, *Hosea 11.4.* to credit and embrace Christ in which God is said to offer faith unto all men, *Act. 17.30,31.* which he doth in the preaching of Christ, but the belief of the gospel is the mans work, God requires that of him, he having placed in him the facultie of credence, therefore with the heart man believeth, and with the mouth confession is made unto salvation, *Rom. 10.10.*

Thus having shewed, first, what faith towards God is; Secondly, how its wrought; And thirdly, how men are enabled to believe, when they hear it preached, I shall now come brief-



ly, to shew that it is a principle of Christs doctrine mentioned *Heb. 6.1.* which appeareth by Christ, *The Kingdom of Heaven*, saith Christ, *is at hand, repent ye and believe the Gospel*, *Mark 1.15.* *He that believeth and is baptized shall be saved*, *Mark 16.16.* Commanded by him to be preached to every creature in *Mar. 16.15.* *Luke 24.47.* *Mat. 28.19.* which was accordingly preached by his Disciples, *Believe and thou shalt be saved*, *Act. 16.31.* with many other places, to believe is commanded of God, *This is his Commandment, That we should believe on the name of his Son Jesus Christ*, *1 John 3.23.* therefore to believe is a duty, which is a sin to neglect; therefore *shall the Spirit convince the world of sin because they believe not on Christ*, *John 6.9.* its the condemning sin, *chap. 3.18,19.* For it gives God the ly, *1 John 5.10.*

First, because they believe not the record God gives of his Son which record is, that in his Son is eternal life, but they that do not believe will not come to the Son, that they may have life, *John 5.40.* they believe that life is somewhere else, and so give God the ly.

Secondly, because Christ tasted death for every man, *Heb. 2.9.* *1 Tim. 2.4,5,6.* *1 John 2.2.* *2 Cor. 5.13,14,15,19,20.* *Rom. 5.18,19.* which they will not believe that he died for any, or if he did, it was but for a few.

Thirdly, because God would have all men saved through believing, *John 3.14,15,16.* *1 Tim. 2.4.* *2 Pet. 3.9.* *Ezek. 18.31,32.* *ch. 33.11.* and therefore he sent his Son into the world, a Lamb to take away the sins of the world, *John 1.29.* to the end he might save the world, *John 3.17.* *ch. 12.47.* which they will not believe, and so make God a Liar.

Therefore whosoever believeth not that Christ died for him and for his sins, denies the Lord that bought him, and thereby brings upon himself swift destruction, *2 Pet. 2.1,2.* and is in a perishing condition, *2 Thess. 2.10.* and if he persist therein he shall be given up to strong delusions to believe Lies, that they all might be damned who believed not the truth that they might be saved, *2 Thess. 2.10,11,12.* They are neglecters of salvation and cannot escape, *Heb. 2.3,4.*

By this it appears to be a principle of Christ's Doctrine, a command

command of God, a dute enjoyed on all men, to whom the Doctrine of Faith is preached to, God is never more glorified than when the wofull of sinners do obey his Son by true Repentance and a lively Faith, to which God and Christ hath given them many exquisite invitations and encouragements, as *Isai 55.1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat, yea come, buy wine and milk without money, and without price. v.2. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Christ likewise Matth. 11.28. saith, Come unto me all ye that labor, and are heavy laden, and I will give you rest.* In both which places there are these two things considerable.

First, how free God is to give and bestow his grace on whomsoever it be, that will but come and take it, they shall have it without money or price.

Secondly, how desirous God is that sinners should accept of grace when it's tendred in these words, *Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?* The Lord doth expostulate the case with them, Do not do it, (as if the Lord should say) but hearken diligently to me, and eat ye that which is good; incline your ear and hear, and your soul shall live: the Lord wils and desireth all men should be saved, even all men, *1 Tim. 2.4.* to which end he sent his Son, that they should not perish, *2 Peter 3.9.* He takes no pleasure in their death, but had rather they would live, *Ezek. 18.22,23. chap. 33.11.* saith Christ, *I am Alpha and Omega, the beginning and the end, I will give to him that is athirst of the fountain of the water of life freely, Revel. 21.6.* Again, *And the Spirit and the Bride say come, and let him that is athirst come, and let whosoever will let him take the water of life freely, chap. 22.17.* as Christ doth tender his grace freely without expectation of recompence, or any worthiness in us, so he doth tender it as largely, viz. to all whosoever will, and the like; therefore he calls upon fools, simple ones, scorners, and such as hate knowledg to turn, *Prov. 1.22,23. chap. 8.4.* Nay more, when.

when wisdom had builded her house, and hewen out her pillars, had killed her beasts, mingled her wine, and furnished her table, she sends forth her maidens and crieth up on the high places of the Citie, saying, *Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, come, eat of my bread, and drink of the wine which I have mingled. For-sake the foolish, and live; and go in the way of the understanding,* Prov. 9. 1, 2, 3, 4, 5, 6. By all which appears plainly, that God and Christ doth invite sinners, even all of them to come, eat and delight in fatness, to drink and be satisfied, which is encouragement enough to sinners for to go to Christ, he will give them entertainment, they shall be freely welcome to him, for he saith, *Him that cometh to me I will in no wise cast off,* John 6. 37. Christ stands and knocks at the door, not to be kept out, but that men might open to him by Faith. Let sinners be encouraged to flie to him by Repentance and Faith, yielding obedience to his will, for the Lord saith, *I have set thee to be a Light of the Gentiles, that thou [Christ] shouldst be for salvation unto the ends of the earth,* Acts 13. 48. *Isai 49. 6.*

## S E C T. III.

## Of the Doctrine of Baptisms.

**T**He third Principle of this one and entire Doctrine (which is Christ's) is the Doctrine of Baptisms, not Baptism in the Singular, but Baptisms in the Plural, which are as followeth.

1. The Baptism commanded.
2. The Baptism promised.
3. The Baptism of affliction, which Baptism (I would not be understood positively, to affirm) is included in the Doctrine of Baptisms, mentioned *Heb. 6. 2.* I shall therefore chiefly handle the two first of these, and therefore first of the first.

The Baptism which is commanded is the Baptism of Water, which is made clear in the ensuing Discourse; therefore by the way

way I shall take notice of four things which are essentially necessary to the formalitie of this Administration.

1. The command of God, which gives being to every service and makes that an Ordinance that otherwise is none.
2. The right manner of administering it.
3. The right Subjects to whom it appertains.
4. A right and true Minister by whom it is dispensed.

First, that there is a command of God issued forth for the authorising of Water-baptism doth plainly appear from that great commission given by *Christ*, *Matth. 28. 19.* where *Christ* saith, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*: where *Christ* doth plainly command his Disciples (by virtue of that power that was given him) to baptize such as they should teach.

But it may be objected, that this might be some other Baptism, and not the Baptism of Water, seeing here is no mention made of Water in this place.

To which I answer, that although there be no mention made of Water, yet *Christ* intended no other Baptism here; for we reade of no other Baptizing in the *New Testament* but those three I before minded, from whence I thus reason.

*Either the Baptism mentioned in Matth. 28. 19. is the Baptism of Water, or the Baptism of the Spirit, or the Baptism of Affliction. But it is not the Baptism of the Spirit nor the Baptism of Affliction. Therefore it is the Baptism of Water.*

The major Proposition is clear, the minor I prove thus.

*Christ* commanded his Disciples to baptize in *Matth. 28. 19.* But *Christ* never commanded his Disciples to baptize with the Spirit nor with the Baptism of Affliction. Therefore the Baptism of the Spirit nor of Affliction was not intended by *Christ* in *Matth. 28. 19.*

That *Christ* never commanded his Disciples to baptize any with the Spirit is clear, for that was always appropriated to God and him, *Acts 5. 32. Matth. 3. 11. Luke 11. 13. John 14. 16, 17. ch. 15. 26. ch. 16. 7. v. 13.* Besides the Scripture is wholly silent, as to the exhibition of such a command, either in general or in particular. And as for the Baptism of Affliction, it were

very ridiculous and absurd to imagine that *Christ* should command his Disciples to baptize them they teach therewith, for that were to command his Disciples to persecute the rest of the Disciples, which steward that so doth shall not scape punishment, *Matth.* 24. 48, 49, 50, 51.

Secondly, the Apostle *Peter* being commissioned to baptize, *Matth.* 28. 19. doth command the heart-pricked *Jews*, *Acts* 2. 38. to repent and to be baptized every one of them in the Name of *Iesus Christ* for the remission of sins, &c. Here the Objection takes the like place as before, but how groundless it is may easily be perceived; for if *Peter* should bid them be baptized with the Spirit, and yet promise them if they will be baptized they should receive the Holy Ghost; it then may be thus read, Repent and be baptized with the Spirit and you shall receive the gift of the Spirit, which were a tautologie, and far from the sense of the Apostle.

Thirdly, Water-baptism was commanded and ratified from Heaven so to be; after the ascension of *Christ* the Angel that appeared to *Cornelius* in the vision told him that *Peter* should tell him what he should do, *Acts* 10. 6. *Peter* also in a vision was shewed that he must go to *Cornelius*, and *Peter* being come to *Cornelius* his house, *v.* 33. *Cornelius* saith unto him, Now therefore are we here present before God to hear all things that are commanded thee of God; now when *Peter* had preached unto them the Word of Life, the Spirit fell on *Cornelius* and his house as it did on the Disciples, *Acts* 2. which was a further confirmation to *Peter* as also to *Cornelius* of the truth of the former visions, which when *Peter* saw he said, Who can forbid Water that these should not be baptized, who have received the Spirit as well as we? and he commanded them to be baptized in the Name of the Lord, *v.* 47, 48. from all which you may observe.

First, that *Cornelius* was told, and that by an Angel in a vision, that *Peter* should tell him what he ought to do.

Secondly, *Cornelius* being so told expects that *Peter* should tell him what he should do, and therefore saith unto *Peter*, that he with his were there before God, to hear what was commanded him of God.

Thirdly, that *Peter* did command *Cornelius* to be baptized in

in water, from whence I reason, that either *Peter* did do as the Angel told *Cornelius* he should, and as *Cornelius* thereupon did expect, or he did not, if he did, then water Baptism was commanded from Heaven, because *Peter* commanded *Cornelius* to be baptized in water, if he did not, then was the Angels words not true, who said he should, and *Cornelius* frustrated in his expectation, and *Peter* a Transgressor in commanding *Cornelius* to be baptized in water, when the Lord had not commanded him so to be baptized, viz. in water. Again, you have the like case in the conversion of *Paul*, *Act. 9.* for when he was smitten down going to *Damascus* he trembling and astonished, said, Lord what wilt thou have me to do? the Answer of the Lord unto him is, *Arise and go into the City, and it shall be told thee what thou must do. vers. 6.*

Whence I thus reason, That which *Ananias* told *Paul*, he must do that was commanded from Heaven after the Ascension of Christ: But *Ananias* told *Paul* he must arise and be baptized, *Act. 22. 16.* Therefore it was commanded from Heaven after the Ascension of Christ. If it should here be again objected, that this is not water Baptism. I answer, it could be no other, because the Baptism of the Spirit, men that are baptized therewith, are wholly passive therein, as also in that of afflictions. From whence I argue, That Baptism that the Subject is in any case active and not wholly passive in, is not the Baptism of the Spirit, nor of afflictions, but of water. But the Baptism *Paul* was baptized with, mentioned, *Act. 9. 17. ch. 22. 16.* he was active in, and not wholly passive. Ergo, That Baptism was not the Baptism of the Spirit, nor of afflictions, but of water. That he was not wholly passive, but active in something in order to his baptizing is evident. *Ananias* bids him arise, *Act. 22. 16.* which voice he obeyed, and arose and was baptized straight way, *Act. 9. 17.* To arise was an action so necessary to his baptizing, that he could not be baptized without it, else he must be carried to the water, which would argue but little freedom in himself (he being in a capacity to arise and go as he was when he had received his sight) as to the performance of that duty. Sure it cannot be imagined, that *Ananias* should bid him arise, saying, Why carriest thou? arise and

be baptized with the Spirit, but rather, why tarriest thou? arise and be baptized in water, which is the thing thou must do, as thou wast told by the Lord when he smote thee down going to *Damascus*, as that a man in the City should tell thee, which man I am, and the same Lord hath sent me to thee, that thou mayest receive thy sight, and be filled with the Holy Ghost, which thou hast done, and now this thou must do, arise and be baptized in water, washing away thy sins, calling on the name of the Lord, for so the Lord hath commanded by his servant *Peter*; saying to the *Jews* (who persecuted the Lord of life as thou didst) repent and be baptized for the remission of sin in the name of the Lord Jesus, &c. *Act. 2. 38*

Secondly, the severall examples which we have in Scripture, which are plain and inevitable, do clearly demonstrate, that baptizing in water was commanded by Christ, not only before the Death, Resurrection and Ascension of Christ, but afterwards also, before his death, &c. *John* baptized in water, for saith the Text, *John was baptizing in Enon near to Salim, because there was much water there, and they came and were baptized, John 3. 23. Mat. 3. 11.* Christ himself was subject to the Baptism of water, for when he was baptized he went up straight way out of the water, *Mat. 3. 16.* After the Death, Resurrection and Ascension of Christ, the Baptism of water was practised when *Philip* was carried to the Eunuch his Chariot, and had preached Christ unto him, *Philip* baptizeth him in water, for the Text plainly saith, *he commanded the Chariot to stand still, and they went down both into the Water, both Philip and the Eunuch and he baptized him, Act. 8. 38.* Where it is most undeniably evident, that baptizing in Water was not only commanded but practised in the Primitive times; as further appears, when at *Peters* preaching the Holy Ghost fell on *Cornelius* and all in his house: *Peter* saith, who can forbid water that these should not be baptized that have received the Holy Ghost as well as we? *Act. 10. 47.* If Water Baptism had not been a duty they might well forbid it, saying, what dost thou talk of water for, these men are baptized with the Spirit; for we heard them speak with tongues and magnifie God; they have no need to be baptized in water: And again, we forbid water on this account: where did Christ command it? it's a low business



business too low for such men as these as are filled with the substance, they have no need of the shadow. I dare presume if the Ranter or the Quaker or high-flown non-churcher had been with *Peter* at that time they would have forbid water upon these or such like accounts, and have gone near to have told *Peter* he had been carnal and fleshly to talk of such things as water. But here's none forbids water, *Peter* then commands them to be baptized in the Name of the Lord, v. 48.

But it may be objected, why *Peter* puts it to the question, saying, Who can forbid water? &c.

I answer, *Cornelius* being a gentile (though God had satisfied *Peter* in a vision, yet he knew not but those that were with him might be unsatisfied touching their admittance unto baptism. That this was the reason will appear in chap. 11. where you may finde the brethren in *Judea* did doubt whether *Peter* had done as he ought, v. 3. *Peter* therefore for their satisfaction rehearseth the whole matter unto them; and v. 17. he saith, For as much then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ? What was I, that I could withstand God? When they heard these things they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life. Therefore that and no other could be the reason, it being new and strange unto them, that the Gentiles should be admitted into the privileges of the Gospel as well as they. From what is aforesaid I conclude, that the Baptism of Water was commanded of God, and was ratified or confirmed so to be from Heaven after the Resurrection and Ascension of Christ, Acts 9. chap. 10. whence I thus reason.

That which was commanded by Christ on Earth and afterwards confirmed from Heaven is a binding duty. But the Baptism of Water was commanded by Christ on Earth, Mat. 28. 20. and afterwards confirmed from Heaven, Acts 9. ch. 10. Therefore the Baptism of Water is a binding duty.

The gross mistake and disobedience of two sorts of men in the world is hereby plainly discovered; the one who slight and undervalue the Baptism of Water, under the pretence of their being baptized with the Spirit, as if the Spirit of the Lord did teach men to disobey Christ: but admit they were baptized with

the Spirit (as they are not) they have not more of the Spirit than *Cornelius* and his household had, (nor so much neither) who, *viz.* *Cornelius* must notwithstanding be baptized in Water. And another sort of men who look upon it as matter of indifference to be done or not done, and therefore live in disobedience to it; whereas the Apostle saith expressly, *He that saith, I know him, and keepeth not his commandments is a Liar, and the truth is not in him, 1 John 2.4.* of which commandments Water-baptism is one, as hath been shewed.

Secondly, the right manner of Baptizing is essentially necessary to the administration of Water-baptism, which hath been subverted by the *Babylonish Whore*, and is at this day, whereby it's become a question whether sprinkling or dipping be the right manner of Baptizing. To which I answer, that the right manner of Baptizing is by dipping, and that all other are but pretended and mock-baptizings; and that sprinkling is no more baptizing than the pairing of the nails was circumcising, which appears from the word *baptizo*, because of *immergo* which is plunge or dip in, *tingo* to dye, dip, colour, *mergo* to drown or sink in the water, dip, plunge, overwhelm, by which it's plain that the native and proper signification is to dip into or plunge under water, which is so confest by the Author of the *English Dictionary* where he saith Baptize is to wash, and Baptism is a washing or dipping in water, which washing must be by dipping, as is plainly confest and honestly acknowledged by the Bishops in their Rubrick, where they in their *Publick Baptism* as they call it, say) *Then shall the Priest take the childe in his hands and ask the name, and naming the child: shall dip it in the water, &c.* Also see Mr. *Samuel Fisher* in his Book entituled *Baby-Baptism meer Babism*, fol. 307. where he learnedly refutes the *Babylonish* manner of Baptizing, as they ignorantly call it: but setting that aside, the Word of the Lord will plainly make it appear to a mean capacitie. Several Reasons might be given, a brief hint of some of them I shall give, for the better satisfaction of the Reader, as,

First, because *Christ* who is our Patern is said, when he was baptized by *John*, *Matth. 3.* to come up out of the water, whence reason will speak thus much, if *Christ* when he was baptized

ptized came up out of the water, he was down in the water; a man cannot properly be said to come up out of a pit, if he had never been in a pit: and reason further saith, that *Christ* had no need to go into the water to be sprinkled. The *Presbyterians* have taught us that a *Bason* will serve to sprinkle with; What do they think, was there never a *Bason* in *Christ's* time, nor no other small vessel to take up a little water in, but he must go into the water to be sprinkled, if sprinkling would have served? for to go into the water to be sprinkled is improper, and cannot be: because to sprinkle is to apply the water to the subject, but to go into the water is to apply the subject to the water, which are different things. Again, it's said of *Philip* and the Eunuch, *Acts* 8. that they both of them went down into the water, which were altogether superfluous, if the throwing a little water on the face, as the *Whore Rev. 17.* doth, would have answered the manner of baptizing according to the institution. But it may be objected, that the Eunuch being a travelling had no vessel to take up water in. I answer, Admit he had not, yet they need not have gone down into the water neither of them, for *Philip* and the Eunuch might have gone onely to the water-side, *Philip* might take up a little water in the palm of his hand, and with it sprinkled the Eunuch, if that would serve, and never go in for the matter.

Secondly, because *John* was said to baptize in water, he baptized in *Enon* near *Salem*, &c. *John* 3. Now to sprinkle is not to baptize in, but with water onely; to say one is baptized in water when there is a little thrown upon their head onely, is no less an untruth than to say the cutting of a bit of the fore-skin was Circumcision, or the cutting the fore-skin round.

Thirdly, because the very reason that the Spirit renders why *John* baptized in *Enon* was, because much water was there; which reason were invalid, if sprinkling were the manner of baptizing, for then *John* might have baptized in another place where there was but little water, as in a chamber with a little water in a *Bason*, as the *Presbyterians* now do; he might have had water fetched from *Enon* or some other place, as they have, if sprinkling had been Baptizing; for they by experience know that a gallon of water will sprinkle many, they need not go to *Bow River* or *Thames*, because there is much water, as *John* did

to *Enon* they have a nigher way to the Wood, they can do it in a Chamber with a little water in a Bason, but how unlike their practise is to the Primitive, I leave to consideration.

Fourthly, because the Baptized are said to be buried with Christ in Baptism, *Rom. 6. 4. Col. 2. 12.* Now every one knows that knows any thing, that to be buried is to be covered all over with earth, if a dead man should have a little earth sprinkled on his face, would not men say this dead man is not buried; yes, saith another, he is buried; do you not see earth on his face; thou fool may the other say, is that burying? put him into the ground, and cover him all over, he will stink and be an annoyance else to Comers by: Baptism is a burying; and those that are baptized are said to be buried, which cannot be if they are not baptized, so as to be buried in and covered with water.

Thirdly, the Subjects who by virtue of the Command are required to be baptized are Believers, such as are first taught, *Mat. 28. 19. Go teach all Nations baptizing them, &c.* From which place some do ignorantly and absurdly urge, that the baptizing them is meant all Nations, and all them in all the Nations first, then not only the Children of Believers, which they say must only be baptized, but the Children of Pagans and Unbelievers also, which how contradictory that is to their own opinions I leave to them to see. Secondly, if all and every one in the Nations must be baptized, whether taught or not taught, then they ought to baptize untaught men, as well as untaught Children, and then how long have they neglected their duty is apparent.

But leaving them in their folly I shall shew that them there spoken of relates to these that are taught only, Christ commanding his Disciples to baptize such as they had first made Disciples by teaching, which agreeth with Christs practise, who is said to make and baptize more Disciples than *John. Joh. 4. 1.* which was all along the practise of his Disciples: *Peter* taught the *Jews* first. *Act. 2.* *Paul* and *Silas* the *Jaylor. Act. 16.* Believers then are undoubtedly the subjects of Baptism for Repentance; and Faith is antecedent to Baptism; as appeareth *Heb. 1. 2:* Christ did not only command Believers to be baptized, but his Disciples whom he commissioned to baptize baptized: such

such onely *Peter* commands the *Jews* to repent and then to be baptized. *Act. 2. 38.* they that gladly received his word only were baptized, *ver. 41.* the *Samaritans*, *When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ they were baptized both men and Women. Act. 8.* Likewise when he by preaching of Christ had converted the *Eunuch*, he coming where water was, said unto *Philip*, here is water, what doth hinder that I may not be baptized? *Philip* answer unto him is, If thou beleevest with all thy heart, thou mayest, plainly implying, that if he did not beleeve he was not to be admitted to Baptism: the *Eunuch* answered and said; *I beleeve that Jesus Christ is the Son of God, and he commanded the Chariot to stand still, and they went down both into the Water, both Philip and the Eunuch and he baptized him. ver. 37, 38.* *Lydia* also when she had heard *Paul* preach was baptized, *Act. 16. 14, 15.* When *Paul* had preached to the *Jaylor* and he beleeved, and his house, they were baptized, *verse 32, 33.* and *Crispus* the chief Ruler of the Synagogue beleeved on the Lord with all his house; and many of the *Corinthians* bearing beleeved, and were baptized, *Act. 18. 8. 1 Cor. 1. 14. Paul* when he beleeved was baptized, *Act. 9. 18 Chap. 22. 16.*

But it may be objected, that although Believers were baptized, yet they are not the onely subjects of Baptism, but Children may be also. I answer, where then is it writter, where did Christ command it or his Disciples practise such a thing? but in further answer to the Objection take these two Arguments.

Such and such only as are expressed in the command for Baptizing are the subjects of Baptism; but such as are taught and do beleeve, and such onely are expressed in the Command for baptizing. Ergo, such and such onely are the subjects of Baptism, if there be neither command from Christ, nor example from his Apostles for the baptizing of any but Believers, then such and such onely are the subjects of Baptism; but there is neither command from Christ, nor example from his Apostles for the baptizing of any but Believers. Ergo, Such and such onely are the subjects of Baptism.

To baptize any but such only as are expressed in the Command, will prove as great a transgression, as it would have been for

*Moses* to have built the Ark with another sort of wood than he was commanded to do, *Exod.* 25. 10. yea, and greater, *Heb.* 2. 1, 2, 3, 4. *Ch.* 19. 29. But I shall not insist any further touching this particular, because other men have writ on this matter, whose writings are extant and unanswered, but shall once more refer the Reader to one entituled *Baby-Baptism*, meer *Babism*, wherein full satisfaction is given to objections (it being sufficiently authorised both by Scripture and reason) and may be received by those who will make use of that reason God hath given them.

Fourthly, and lastly, the Minister by whom this Baptism is to be dispensed, is likewise considerable; the Administrator of Baptism is either one, who doth it officiously or occasionally, but both of them such as are obedient to the faith and order of Christs Doctrine walking in it honestly and faithfully,

First, such as did administer Baptism officially, they were the Apostles which were either such as were sent by Christ by word of mouth, as the eleven, or such as were set apart by the Churches afterward, as *Paul* and *Barnabas*, *Act.* 13.

Secondly, such as do it occasionally, are such as are faithfull, gifted Disciples, who are called thereunto, as was the Disciple at the Martyrdom of *Stephen*, who were scattered abroad at that Persecution, and went up and down preaching the Word, *Act.* 8. amongst whom was *Philip* who baptized the *Samaritans*, *Act.* 8. 12. which he did not do by any authority he had so to do in respect of his office as a Deacon, for he was chosen to serve Tables, *Act.* 6. but in respect of his Discipleship which was sufficient in it self to authorise him to that work, he having preached and converted the *Samaritans*, might by the same power he did the one do the other. To conclude, that only can be the Ordinance of Christ that is performed according to Christs appointment: if either of these fore-mentioned particulars be wanting, certain it is Christ will not own it, how dare men call that Christs Baptism, which Christ never commanded, neither in point of maner, nor subject, instead of dipping Believers they sprinkle Children: thus do they pervert the Laws of Christ, teaching for Doctrine their own traditions more than the Pharisees did the Law of *Moses*, and so make them void by their

their traditions, but wo unto them, for God will not be so served: thus saith the Lord, For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men: therefore behold I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, *Isai 29. 13, 14. Jeri 49. 7. Obad. v. 8. 1 Cor. 1. 19.* so much as to the Baptism of Water, which is the Baptism commanded.

Secondly, as there is a Baptism commanded, so there is a Baptism promised, I indeed baptize you with water unto repentance; but he that cometh after me, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire, *Matth. 3. 11. Mark 1. 8. Luke 3. 16.* which promised Baptism is annexed to the Baptism of Water, as I shall shew; the Lord by the mouth of the Prophet *Joel* makes this promise, And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesie, your old men shall dream dreams, your young men shall see visions, *Joel 2. 28.* which promise was performed to the Disciples, *Acts 2.* in such a manner as the beholders were amazed thereat, and some said they were drunk with new wine; upon which *Peter* took occasion to shew unto them that they were not drunk, But saith he, this was that which was spoken by the Prophet *Joel, v. 16.* He further shews unto them that they had crucified the Lord of Life, and that he whom they had crucified was both Lord and Christ; when they heard this they were pricked to the heart, and cried out, Men and brethren what shall we do? *Peter's* answer unto them is, Repent and be baptized every one of you in the Name of the Lord *Jesus* for the remission of sins, (which is the Baptism commanded) and you shall receive the gift of the Holy Ghost, which is the Baptism promised; and to them applied upon their repenting, and being baptized in water; for saith he, The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call, *v. 38, 39.* from which place it is apparant that the Spirit was annexed to Baptism, not onely then, but in this and all



other ages being promised baptized believers, as such, that were afar off, even as many as the Lord our God shall call; And we are witnesses of these things, saith the Apostle, and so is also the Holy Ghost whom God will give to them that obey him, *Acts* 5.32. Christ also saith to his Apostles, If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you, *John* 14.15, 16. v. 26. chap. 15.26. & 16.13, 14. by which it's clear that God hath promised to give his Spirit (to such as are baptized that keep his commandments) to dwell in them, to comfort and teach them, to lead them into all truth, and to help their memories, that after they believe they may be sealed with that Holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession unto the praise of his glory, *Ephes* 1.13, 14. which is not the Spirit of Bondage to fear, but the Spirit of Adoption whereby we cry *Abba* Father, *Rom* 8.15. The Spirit it self bearing witness with our spirits that we are the children of God, v. 16. For God hath not given us the Spirit of fear, but of power, of love, and of a sound minde, *2 Tim* 2.7. which promised Spirit the baptized ought to believe they shall receive, for God hath promised it unto them, which he hath given to those that sought it of him, *Acts* 8.17, 18. chap. 19.6. and will, yea and doth still to those that seek it in his way; for he cannot be unfaithfull; his promises are not Yea and Nay, but Yea and Amen in Christ, *2 Cor* 1.20. Who hath sealed us, and given the earnest of the Spirit in our hearts, v. 22.

Thirdly, there is a Baptism of Fire *John* the Baptist likewise speaketh of, *Mat* 3.11. which is the Baptism of Afflictions, Sufferings, and Persecutions, which those that will live godly must suffer, *2 Tim* 3.12. It's given in the behalf of Christ, not only to believe on his Name, but to suffer for his sake, *Phil* 1.29. which is called by Christ a Baptism, *Luke* 12.50. In the world he saith we shall have tribulation, *John* 16.33. Hence it's called a trial by fire, *1 Pet* 1.7. and a fiery trial, chap 4.12, which we

we must be baptized with, *Revel. 2. 10. chap. 3. 10. James 1. 3. v. 12.* that as Gold is tried and refined with fire, so we being baptized therewith, our Faith may be found unto honor and glory at the appearing of *Iesus Christ, 1 Pet. 1. 7.*

S E C T. IV.

Of Laying on of Hands.

**I**N the opening of this principle of *Christ's Doctrine*, I shall demonstrate.

First, that the Laying on of Hands on baptized believers as such, is onely that principle mentioned *Heb. 6. 1, 2.* and that no other Laying on of Hands mentioned in the Scripture, as that *Acts 6. chap. 13.* nor that mentioned *Mark 16. 18. Acts 28. 8.* is any part thereof.

Secondly, that there is a command exhibited for Laying on of Hands on baptized believers as such.

Thirdly, that there is a common end assigned, made and belonging to the baptized, as such.

Fourthly, that it's the dutie of every baptized believer to submit to this Laying on of Hands.

Fifthly, that such that do oppose and refuse to submit to Laying on of Hands though baptized are not communicable; in order to the proof of all which, I shall first take notice of, and give answer to a Printed Paper, entituled, *Questions about Laying on of Hands (with the grounds why they are demanded)* lovingly propounded to all those Churches of Christ in London, or elsewhere, or to any one member of the Body of our Lord, who pleadeth or preacheth for the necessity or usefulness of Laying on of Hands to be practised upon or submitted unto by all baptized believers. This Paper was subscribed by fifteen hands (I suppose in the name and behalf of the rest) viz. *Henry Danners, Edmund Chilenden, John Freeman, Francis Hickman, John Mason, John Pim, John Sturgeson, Thomas Dafen, John Howard, Michael Cole, Robert Raynor, James Pitman, Robert Jeffs, John Showell, Richard Glene.*

In

In my Answer to which Paper, I shall make bold to place the four last in the front, and the four first in the rear, that so by that means I may with less labor and the more facilitie give a full and clear answer unto them all, according to the order of those five things I above undertook to prove. I shall therefore in the first place examine the introduction to the fifth question, which is as followeth.

*We do or may reade of Laying on of Hands upon several occasions differing the one from the other in the qualification of the administrator, as Luke 21.12. compared with Mark 16.18. the one being wicked, the other godly.*

*Secondly, different qualifications in the persons on whom Hands were laid, sometimes before baptized, sometimes after Baptism, Acts 9.17. ch. 8.17.*

*Thirdly, Hands were imposed upon several accounts or ends, sometimes to be brought before Rulers, as Luke 21.12. sometimes to heal the sick, Acts 28.8. sometimes to cure the blinde, Acts 9.17, sometimes to set men apart to administer temporal things; Acts 6.6. sometimes to set men apart to administer spiritual things, Acts 13.3. and these were those who were gifted before Hands were laid on them; sometimes Hands were imposed that men might be gifted, 1 Tim. 4.14. sometimes Hands were laid on by men gifted, to give the Holy Ghost to them that were not set apart to Office, as many of themselves say, from Acts 8.17.*

*Ans. I confesse (as you say) there is a difference between the administrators of the Laying on of Hands in their qualifications and in the administration also; the one being wicked (as you say) and devilish, the other godly, for such a qualification as to lay Hands on the godly to persecute and hail them to prison, as that mentioned Luke 21.12. is, must needs be of the Devil, Rev. 2.10. and so must the administration thereof, (as you improperly term it) be also: but what doth such an instance serve for? Do you suppose that the Laying on of Hands mentioned Luke 21.12. is or may be that mentioned Heb. 6.1, 2. which is called a Foundation-principle of Christ's Doctrine? It seems you will put it to the question: for you inquire in your fifth question, which of them you mention in your Introduction,*

is called by *Christ* or his Apostles the Foundation-principle, &c. as if it were a question now with you whether it be not a Foundation-principle of *Christ's* Doctrine to lay Hands on believers, to deliver them up to the Rulers, and to cast them out of their Synagogues into Prisons, as the administrators (as you call them) did the Saints, *Luke 21.12.* as if *Christ* did teach his Disciples to lay violent hands (for such a laying on of hands that was and is) upon their fellow-brethren, which whosoever doth, especially if he be a steward in Gods house, shall be cut asunder, and have his portion with the hypocrites, *Matth. 24.51.* I cannot a little wonder that you should subscribe to such a thing in your way to the question, and that not one of you should see how absurd and uncouth a notion this is; I shall not therefore take any notice of this in my answer to the question, it being sufficient to me that *Christ* taught his Disciples as a Foundation-principle of his Doctrine, nor in no other respect, nothing that is wicked (as you say this is) or of the Devil, as that laying on of hands is, *Luke 21.12.*

Secondly, as to the qualifications in the persons on whom hands were laid, *Acts 9.17.* being different from that *Acts 8.17.* As the qualifications were different, so were the ends also, the one being to cure the blinde, *Acts 9.17.* the other that they might receive the gift of the Spirit, *Acts 8.17.* For my part I do not understand that *Ananias* laid hands on *Paul* before his baptism, that he might receive the Spirit, but that he might receive his sight, which he did; neither doth the Text say that he did: it's true *Ananias* was sent to *Paul* to that end, as one amongst the rest; but whether he did lay on hands on him to that end, viz. that he might receive the Spirit is yet a question, but admit it were, must there needs be a division made between that *Acts 9.18.* and that *Acts 8.17.* God doubtlesly may have so much libertie or power granted him by you and me also to anticipate his one ordinance and order in the dispensation thereof, which we may not take to our selves in no case. But why do you sometimes say administred before Baptism, as if it had been several times so administred, when indeed it was but once? (if that were granted) so administred, as that in *Paul's* case onely (who was blinde as you observe) and thereby rendred incapable to perform what  
he

he was to do, and if *Ananias* did lay hands on him that he might receive his sight and be filled with the Spirit also before Baptism, which is not granted, it's no rule for us to do in a common way without the like case, and by the like Revelation that was done.

Thirdly, as to the severall accounts or ends you speak, on which Laying on of hands was administered, though you make a great stir about the business, and thereby think to make others as cloudy as your selves; yet laying aside the first of these which is so devilish in it self, and you so ridiculous in mentioning it, that for my part I think you might have found something else to do when you did insert it, and I things now of greater weight to speak to than to answer it, more than I have done; the great flourish about severall sorts of Laying on of hands upon severall accounts or ends, will with their ends prove but three, *viz.*

First, a Laying on of hands to heal the sick and cure the blind, which I take not to be another but the same.

Secondly, a Laying on of hands, to appoint Church-officers to the work they are called to, whether it be to minister temporal things, *Act. 6. 6.* or spiritual things, *Act. 13. 3.* who were gifted before hands were laid on them, *Act. 6. 3.* as well as *Timothy*, *1. Tim. 4. 14.*

And thirdly, a laying on of hands that they might receive the Holy Ghost, *Act. 8. 15.* That were not set apart to office, as we indeed say from *Act. 8. 17. Chap. 19. 6.* which three now mentioned, for my part I own; and as for a fourth I profess my self ignorant of, as one that ever Christ willed should be practised in his last Testament. But I cannot thus pass by, and not take notice of the last of these as you lay it down, *viz. That sometimes hands were laid on by gifted men to give the Holy Ghost to them that were not set apart to office, as many of themselves say from Act. 8. 17.* That hands were laid on Disciples baptized as such by gifted men, such as *Peter* and *John*, *Act. 8. 17.* to the end they might receive the Spirit, which God had promised to baptized Believers, as such, *Act. 2. 38. 29.* which only end is assigned, *Act. 8. 15.* to which end they laid on hands that the baptized might receive it of God, whose gift it was particularly, and alone appropriated to Christ and him, *Act. 5.*

32. *Mat.*

## Of Laying on of Hands.

41

32. *Mat. 3. 11. Job. 14. 16, 17. Ch. 13. 26. Ch. 16. 7.* is true: but if under this sentence, viz. to give the Holy Ghost; to them, doth lurk this conceit, that these men were so gifted as to have power to give the Holy Ghost to them, on whom they laid their hands, it's that I must deny, but more of this hereafter; I now come to the fifth Question, which with the ground of it is as followeth.

*Inquirers. The ground of the fifth Question is, seeing many plead for laying on of hands to be practised, or submitted unto as a Foundation Principle, or a beginning Doctrine of Christ, and that by all baptized Believers.*

*Question. Therefore we desire to know (if any of them can inform us) which of all these Layings on of hands fore-mentioned is called by Christ, or his Apostles, the Foundation-principle or the beginning doctrine by some Text in Scripture?*

*Answer.* It seems the Inquirers themselves are not ignorant, but do take it for granted, that there is a Laying on of hands called by Christ or his Apostles, the Foundation Doctrine, only this, they are ignorant of which of them (mentioned in their Introduction) it is for the satisfaction of them & others, if they will take any: I shall therefore give this Answer, viz. that the Laying on of hands on baptized Believers, as such to the end they might receive the Spirit is called by an Apostle, as the Author to the *Hebrews* was, a Foundation Principle, or a Principle of the beginning Doctrine of Christ *Heb. 6. 1. 2.* All the work now to do, will be as to this thing, to prove, that the Laying on of hands mentioned, *Heb. 6. 1. 2.* is the laying on of hands practised on baptized Believers, as such, *Act. 8. 17. Chap. 19. 6.* that it is that mentioned and called a Foundation Principle of Christs Doctrine, and neither of them fore-mentioned in your Introduction, for that *Heb. 6. 2.* is called a Foundation Principle, a Principle of Gods Oracles, *Heb. 5. 12.* as cannot be denied by the rational, which of them fore-mentioned soever it is.

It's not without reason so to conclude: First, because that Laying on of hands mentioned, *Heb. 6. 1. 2.* is a beginning or a Foundation Principle of Gods Oracles, and Christs Doctrine to be laid by, every beginning Christian man, which accordingly was as we read, *Act. 8. 17. ch. 19. 6.* But the Laying on of hands

## Of Laying on of Hands.

hands on Church-officers was no part of their beginnings in Christianity, but was dispensed on men that had before laid the Foundation, and that were grown to some maturity in Christian Religion, and were fit for the employment, nor of babes as they that have but laid this Foundation in every part of it are *Heb. 5. 12. 19.* but of strong men, as the seven Deacons, *Act. 6. 3.* were men full of the Holy Ghost, *Paul* and *Barnabas*, *Act. 13. 2.* were men fitted and enabled to the work whereunto they were called; *Timothy* as you say, and the truth is, was a man that was gifted before he had hands laid on him by the Presbyterie to depute him to the office of a Bishop, *1. Tim. 4. 14.* which gift he received by the Laying on of *Paul's* hands, *2. Tim. 1. 6.* and therefore the Laying on of hands on officers to depute them thereunto, cannot be that mentioned, *Heb. 6. 2.* but that Laying on of hands mentioned, *Act. 8. 17.* *Ch. 19. 6.* onely that being a Principle of the beginning Doctrine of Christ; all of which being submitted to make a man but a babe in Religion, one that hath need of milk, and not strong meat, and how unapt and unable such are for the work of strong men may easily be known.

Secondly, the Laying on of hands on Church-officers cannot be that Laying on of hands, *Heb. 6. 1, 2.* but that must, *Act. 8. 17.* because that would suppose all the Hebrew Church to be officers, which could not be, for the whole body to be Deacons, Messengers or Elders; would be as great a deformity, as for all the natural body to be an eye or a hand, or any one thing or member.

Thirdly, that Laying on of hands on the sick, *Act. 28. 8.* cannot be that meant, *Heb. 6. 1, 2.* but that *Act. 8. 17.* must, because it would of necessity suppose them all to be sick, which so to suppose were ridiculous.

Fourthly, the Laying on of hands for healing, *Mark. 16. 18.* *Act. 28. 8.* cannot be that, *Heb. 6. 1, 2.* but that *Act. 8. 17.* must, because the gift of healing was a consequent of the gift of the Spirit, which was received by a Laying on of hands that did precede it; therefore it could not be, that Laying on of hands, *Heb. 6. 1, 2.* that being one of the first Principles of the Oracles of God so called, *Heb. 5. 12.*

Fifthly



Fifthly, the laying on of hands to set apart men to officiate in the Church, *Acts* 6.6. 13.3. nor the laying on of hands for healing, *Mark* 16.18. *Acts* 28.8. cannot be that *Heb.* 6.2. but that *Acts* 8.17. must, because then none could lay the foundation or beginning Doctrine of *Christ* but such onely that either attained to such parts or gifts as are required in Church-officers, and accordingly they set apart to officiate in their respective Offices by laying on of hands, or such who have been sick or blinde, or something, that so hands might be laid on them in order to their healing, which to say were p̄posterous, for then none could attain to the state of babeship in Religion but such who are either Deacons, Apostles or Elders, and have hands laid on them to that end, which cannot be, because such must not be novices in the faith, *1 Tim.* 3.6. or else such as are sick, lame or blinde, and so receive imposition of hands in order to their healing, which if so, then it doth unavoidably follow, that sickness, lameness or blindness must be essentially necessary to this part of *Christ's* Doctrine, which I suppose will not be affirmed by any.

Sixthly, the laying on of hands *Acts* 6.6. chap. 13.3. is not that *Heb.* 6.2. because we finde them both administered upon one and the same person on severall accounts or ends; as for example, *Paul* had hands laid on him, *Acts* 9.17. by *Ananias* that he might receive his sight, and be filled with the Holy Spirit, (as the inquirers say) which end agrees with that in *Acts* 8.15. chap. 19.6. and yet he had hands laid on him afterwards to depure him to the Office of an Apostle, *Acts* 13.3. so likewise *Timothy* had hands laid on him by *Paul*, by which he received a gift, *2 Tim.* 1.6. and yet notwithstanding he had hands laid on him by the Eldership in order to his Office, *1 Tim.* 4.14. Now if laying on of hands were dispensed twice to one and the self-same persons on different accounts or ends, then it is most apporantly clear that the laying on of hands *Heb.* 6.2. and the laying on of hands *Acts* 6.6. chap. 13.3. are different in themselves and ends, wherefore they were administered, the one being dispensed on the baptized as such, (it being a foundation-principle) to the end they might receive the Spirit, *Acts* 8.15. the other in order onely to their being set apart to the work of the

ministrie. Furthermore, the laying on of hands mentioned *Mark 16.18. Acts 28.8.* is not that laying on of hands *Heb.6.2.* because then the *Hebrew Church* must be all of them supposed to be (when they laid this principle of the foundation) either sick, lame or blinde, (as is before said) which were absurd to imagine.

Seventhly, the Laying on of Hands *Acts 6.6. chap. 13.2.* nor the laying on of hands *Mark 16.18. Acts 28.8.* is not that Laying on of Hands, *Heb.6.2.* because the Apostle saith, *They had need to be taught again,* (which implies they had been already taught) which were the first principles of the oracles of God; now it cannot be concluded fairly or rationally that the Officers amongst them should have hands laid on them in order to their Offices, nor that they should have hands laid on them again, to heal them of sickness, lameness or blindness, unless they had been so, neither can he mean that they had need to be taught again, to appoint more of them to Office, by laying on of hands for their dulness in hearings, and their little and small growth under the means of grace, which they had, rendered them incapable of being teachers; it's true he saith, for their time they might have been teachers of the principles of Gods oracles, but the want of improving that time they had, made them still to be in no other capacitie but as babes, and such as had need of milk, and not strong meat, they being unskillfull in the word of righteousness, therefore it can at no hand be understood to be the laying on of hands, *Acts 6.6. chap. 13.3.* for then the Apostle would have said, seeing you have improved your time so well that you are so skilled in the word of righteousness, since you became obedient to the Doctrine of *Christ*, that now you are become able teachers of others, therefore now you have need that one teach you again what are the first principles of the oracles of God, of which principles Laying on of Hands is one, that so you might all of you be appointed thereby to the work of Deacons, Elders or Apostles, and by that means you may become all Officers; if the Apostle had said thus, there had been something in it to the inquirers purpose, but he teacheth the *Hebrew Church* a contrary Lesson to this, and upon their imbecillitie in matters of Religion he grounds his reproof, saying, *You had need to be taught*

taught again what are the first Principles, the very *A B C* of Religion, and are become weak, &c. By these Reasons it appeareth as clear as the Sun when it shines brightest that the laying on of hands mentioned *Acts 6.6. chap. 13.3.* nor the laying on of hands *Mark 16.18. Acts 28.8.* is not the laying on of hands mentioned *Heb. 6.2.* The laying on of hands *Acts 28.8. Mark 16.18.* nor the laying on of hands *Acts 6.6. chap. 13.3.* being not that mentioned *Heb. 6.2.* called a Foundation-principle of *Christ's* Doctrine, it remains to be discovered what laying on of hands that is *Heb. 6.2.* though it be already shewn and proved by those Reasons above produced to be a laying on of hands on baptized believers as such, to the end they might receive the promise of the Spirit made to them as they are believers baptized, *Acts 2.38,39.* insomuch that it doth appear that it being neither of those mentioned in the introduction, *viz.* Laying on of Hands on Officers, nor the laying on of hands on the sick; it therefore followeth, that it's the last onely, as it shall yet further appear. When *Philip* had preached, converted and baptized men and women, *Acts 8.12.* the Apostles at *Jerusalem* hearing that *Samaria* had received the faith, they sent *Peter* and *John* to *Samaria* to impose hands on the baptized there, to the end they might receive the Spirit, *v.15.* who when they (*viz. Peter and John*) came they laid their hands on them, *viz.* the baptized *Samaritans*, and they received the Holy Spirit, *v.17.18.*

Whence I observe as an undoubted truth that *Peter* and *John* laid hands on the baptized; on them, saith the Text, that is to say, on all of them that *Philip* had baptized.

*Objection.* But it's objected and sometime affirmed by some of the inquirers that by [them] is meant but [some of them *Philip* baptized] and not all.

*Answer.* To which I answer, that it's as good right and sound reason to say that the Apostles at *Jerusalem* sent *Peter* and *John* but to some of them, and when they were come down to *Samaria*, they prayed but for some of them; as to say, that they laid their hands on some of them, when the Text saith, they laid their hands on them, the baptized; *Peter* and *John* were sent to them they prayed for, and them they laid hands on that they

might receive the Spirit, *Act. 8. 19.* which they did in that way, *viz.* Prayer, and Laying on of hands,

This Objection will prove but lame and unsound; even such a one as we receive from some touching Christs dying for all men, who when we urge such places in the Scripture, that he saith, he dyed for all; it's meant say they but some, *viz.* the Elect onely, even so do the Inquirers in this case set their part, for they say them is meant but some of them, *Act. 8.* they would have it so; that I grant, for else it makes not to their purpose. But I shall further shew them the weakness of this Objection.

The Apostle *Peter* makes mention of some, that after they have escaped the Pollutions of the world, and are overcome, the latter end of them is worse than the beginning, and, that it had been better for them not to have known the way of Righteousness, than after they had known it to turn from the holy commandment delivered unto them, *2 Pet. 2. 20, 21* Now if by them is not meant all of them that are overcome and entangled again, then some of them that are entangled overcome and do turn from the holy Commandment, are not in this worse condition mentioned by *Peter*, by so doing though it had been better for some of them not to have known the way of Righteousness, yet for other some of them it is not so, if some of the Inquirers say true, for by them (say they) is meant but some of them, *Acts 8.* in that case, and say I if in that why not in this case also, *2 Pet. 2.* So likewise in the beginning of the Chapter the Apostle saith, there will be some that will deny the Lord that bought them, if their (*viz.* the Inquirers) understanding be right Christ bought but some of them that deny him, which they that so do bring upon themselves swift destruction, whence it will likewise follow, that if Christ bought but some of them, but some of them that do deny him do bring upon themselves swift destruction; but as for the rest of them they do not, although they do deny him, right reason sure will say this is preposterous, and they themselves that are the Inquirers will so conclude with me I suppose in these cases, and I doubt not but they will also in the case in difference, when they come to themselves, and come out of this cloud they are in about this matter. But further, to shew them a little more of their absurd reasoning in the case of the Samaritans,

*Acts*

## Of Laying on of Hands.

47

*Acts 8.* in the Commission Christ gave his Disciples, *Mat. 28. 19.* He saith to his Disciples, *Go teach all Nations baptizing them, &c.* by them in this place, if it be as some of the Inquirers by word of mouth have affirmed to me, that them in *Acts 8. 17.* is not meant all of them, but some onely, then may it be concluded by as right good and solid reason, that them in *Mat. 28. 19.* is meant but some of them, and then it follows, that but some of them Disciples so made by teaching are to be baptized; but other some of them may be excused: O horrible! men will split themselves upon the Rock of error, rather than they will build in safety upon the sure and safe Foundation of the Prophets and Apostles; Christ himself being the chief corner stone, *Ephes. 2. 20.* But a little further to this matter, Christ saith, *Teaching them to observe whatsoever I have commanded, &c. Mat. 28. 20.* If I should now demand of the Inquirers, whether them in this place doth not relate to the baptized, them mentioned, *verse 19.* sure they would not be so irrational, as to say, it doth not, and whether the Etymology of this word them do not include all and every one of the fore-mentioned, taught and baptized them, *verse 19.* Sure I think no rational man would say any otherwise; for my part if the Inquirers should, it's not my light nor reason so to do. Many other instances of the like import might be collected; but these may suffice the rational, and as for the irrational and absurd, I leave them in their folly awhile, hoping at last they may see their mistakes. I should come to the matter in hand, *viz.* Further to prove that the Laying on of hands, *Acts 8. 17. Ch. 19. 6.* is the Laying on of hands meant on *Heb. 6. 2.* but in my way I meet with another Objection, which I have received by word of mouth from some of the Inquirers.

**Object.** *The Laying on of hands on baptized Believers, as such, mentioned Acts 8. 17. Cannot be, that Laying on of hands mentioned and called a Foundation Principle, Heb. 6. 1. 2. because we do not read in all the Scripture, that the Apostles did impose hands on any women, who are Disciples as well as men.*

**Ans.** That which is above-said doth sufficiently prove, that women had hands laid on them as well as men, because it's said, *that Philip preaching the things concerning the Kingdom of God*

God and the Name of Jesus they were baptized both men and women, *Acts* 8.12. Now it's already proved that hands were imposed on all the baptized by Peter and John who were sent by the rest of the Apostles to dispense that service chiefly, if not solely unto all the baptized, which were both men and women; but for further proof take notice that the Spirit was and is promised to women as well as to men, *Joel* 2.28. *I will pour out my Spirit upon all flesh, saith the Lord, and your sons and your daughters shall prophesie, &c.* which promise of the Spirit Peter makes use of, and applies unto the whole rabble of men and women, *Acts* 2.38,39. Now if the Spirit be promised to women, as it is to men, and if by prayer and laying on of hands it was and is Gods usual way to give the Spirit (to believers baptized as such) it being the end of that service, *Acts* 8.15. and in irgiven, *v.* 17,18. *chap.* 19.6. then it's an argument that women had hands imposed on them as well as men, which may be formed thus.

*Those to whom the Promise of the Spirit was made, the service in which the Spirit was given, which is prayer and laying on of hands ought to be administered.*

*But the promise of the Spirit is made to women as well as to men.*

*Ergo, the service in which the Spirit was given which is prayer and laying on of hands ought to be administered to women as well as men.*

The major proposition to me appears to be so indeniably evident and clear, that nothing can be more unless it can be proved that there is two services appointed of God, the one for men and the other for women to be dispensed in order to their receiving the Spirit after baptism as a beginning principle of *Christ's* Doctrine. The minor proposition the Scripture expressly speaketh, *Joel* 2.28. it being contrary to reason and without ground from Scripture to imagine that women should have the Spirit without asking it in the way God hath prescribed, any more than men who received it in that way, as is plain *Acts* 8.17,18. *ch.* 19.6.

Again, women are Disciples so made by teaching as well as men, to whom, *viz.* women when they were taught, baptism was administered by Philip, *Acts* 8.12. according to the commission, *Matth.* 28.19. whom *Christ* commandeth his Disciples

Disciples further to teach (*viz.* women) to observe all things he [Christ] had commanded them, which offers another Argument to us thus.

*Whatsoever the Apostles received by command from Christ as a foundation-principle of his Doctrine to teach all baptized Disciples to observe, of whom disciplined women were a part as well as disciplined men.*

*That they did teach, and all the baptized Disciples did observe or submit to, as well disciplined women as disciplined men.*

*But laying on of hands the Apostles did receive by command from Christ as a foundation-principle of his Doctrine, to teach all baptized Disciples to observe of whom disciplined women were a part as well as disciplined men.*

*Ergo, laying on of hands they did teach, and all the baptized did observe or submit unto as well disciplined women as disciplined men.*

The major Proposition no man sure will be so void of reason as to deny (unless it be some Ranter or Quaker, who are indeed so atheistical and devilishly besotted with brutishness that they will believe nothing but Lies, being so strongly deluded to the end they might be damned for their not receiving the truth in the love of it that they might be saved, *2 Thess.* 2. 10, 11, 12. *Acts* 8. 12, And as for the *minor*, whosoever should deny it were to say either that the Apostles did not teach all that Christ gave them in command to teach, which were to charge them with unfaithfulness to Christ in omitting to teach that to Disciples that Christ commanded them to teach them, which if so Paul could not say unto the *Ephesians* that he had kept back nothing that was profitable unto them. And again, he could not take them to record that he was pure from the blood of all men; for saith he, *I have not shunned to declare unto you all the counsel of God, Acts* 20. 20. with *v.* 26, 27. by which it is most evidently manifest that he omitted nothing, that was Gods counsel given in command by Christ to him, and so to the rest, to teach the Disciples to observe, or that they taught something more as a foundation-principle of Christ's Doctrine than Christ had commanded them to teach, which were likewise to charge them with unfaithfulness, and teaching for Doctrine their own traditions, by which they caused



the Disciples to be wil-worshippers, &c. And to say that the Disciples even all of them were not bound to observe all that *Christ* commanded to be taught, were to make the Doctrine of *Christ* of none effect, and to say that the Disciples or any of them did not submit to all that *Christ* taught as a foundation-principle were to charge them with refusing to hear him the great Prophet, which whosoever doth whether he or she shall be cut off. The minor proposition is clear from *Heb.* 5. 12. *chap.* 6. 1, 2. But more of this hereafter. Now to come to the matter, which is to prove that the laying on of hands mentioned *Heb.* 6. 2. is the laying on of hands on the baptized as such, and neither that *Acts* 6. 6. *chap.* 13. 3. nor *Mark* 16. 18 *Acts* 28. 8. *Paul* coming to *Ephesus Acts* 19. findeth certain Disciples there, of whom he inquires, saying, *Have ye received the Holy Ghost since ye believed?* They answer him saying, *We did not so much as hear whether there were an Holy Ghost or no.* *Paul* seems to marvel at this saying, *Into what then were ye baptized?* They answer, *Into John's baptism.* Then said *Paul*, *John* verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, one *Christ Jesus*; when they heard this they were baptized in the Name of the Lord *Jesus*; and when *Paul* had laid his hands on them the Holy Ghost came on them, and they spake with tongues and prophesied, and all the men were about twelve, *v.* 1, 2, 3, 4, 5, 6.

From all which I note. 1. That *Paul* coming to *Ephesus* findes certain Disciples there, *vers.* 1. 2. That those Disciples found at *Ephesus* were baptized Disciples, *vers.* 2, 3. 3. That *Paul* upon inquirie findes these baptized Disciples to be wanting in the knowledg and reception of the Holy Spirit notwithstanding they were believing and baptized Disciples, *v.* 2. 4. That *Paul* doth seem to wonder at this, *viz.* that they should not so much as hear whether there was an Holy Ghost or no, *v.* 3. 5. That *Paul* doth thereby intimate that there was something wanting in him who administered Baptism to them, (who as it's very probable was *Apollo*) he being onely instructed at that time in the baptism of *John*, who for want of knowledg in the ministrie of *Christ* left these baptized Disciples so clouded as they were, in so much that they did not once hear whether there was such a thing

## Of Laying on of Hands.

51

thing as the Holy Ghost. Sixthly, that as these baptized Disciples were ignorant of the Spirit, they were likewise left ignorant of, and wanting in another service besides Baptism; which should have been dispensed after Baptism, (but was not) to the end the Spirit might be given of God to them, viz. Laying on of hands. Seventhly, that the Disciples finding at Ephesus those who were ignorant of the Spirit Paul imposed hands on, to the end they might receive it, which they did, the number of men being about twelve. These seven Considerations may be gathered up into this one Proposition, viz. *That the Disciples Paul found at Ephesus, though Believers, and baptized ones also, yet they were wanting in this Principle of Christ's Doctrine, viz. Laying on of hands, which was dispensed on all of them by Paul, as one Letter of the Alphabet of a beginning Scholar in Christ's School, to the end they might receive the Spirit, of which before they never had heard, without which, viz. Laying on of hands they were not sound by Paul to be sufficiently lettered in order to their going on to perfection,*

In this Position I suppose there is not one sentence will be denied by the rational, onely I shall speak more to one branch thereof, viz. that Laying on of hands was dispensed as one letter of the Alphabet of a beginning Schollar in the School of Christ, which answereth, that Laying on of hands, *Heb. 5. 12 Chap. 6. 1, 2.* which I prove thus. Either Paul laid hands on these Ephesians to heal them of sickness or lameness, &c. or to set them apart to some office, or as a beginning Principle of Christ's Doctrine, *Heb. 6. 1, 2.* to the end they might receive the Spirit, that being all the Laying on of hands, mentioned by the Inquirers in their Introduction as I have shewed.

But the two fore-mentioned, Laying on of hands Paul did not dispense at this time in the Ephesians, *Acts 19. 6.* Ergo, Paul laid his hands to the Ephesians, as a beginning-Principle of Christ's Doctrine, *Heb. 6. 1, 2.* to the end they might receive the Spirit onely: the major Proposition is undeniably true upon the Inquirers grounds in their Introduction, it being clear and expressly said in the Text, that Paul did lay hands on the baptized Disciples at Ephesus, that they might receive the Spirit, which they did, though before they never heard of it, the mi-

nor is already made apparent, for he could not Lay hands on them to heal them, except they had been sick, blinde, or lame, and to say he did appoint them thereby to office, were to say, they were all Church-officers, which is too great a deformity for Christs body, to be in as was before shewn: the Conclusion therefore followeth; For as much as *Paul* did not impose hands on the *Ephesians* in order to healing, nor to set them apart to office, it must of necessity be that, Laying on of hands called a Foundation, or beginning Principle of Christs Doctrine mentioned, *Heb. 6. 1, 2.* because it was not that, *Mar. 16. 18. Acts 28. 8. Chap. 6. 6.* and *19. 6.* it is without controversy, that there is a Laying on of hands, which is called a Foundation Principle of Christs Doctrine, ranked with Repentance, Faith, Baptism, Resurrection and eternal Judgement; all of them making but one entire Doctrine, called the Doctrine of pertaining to the beginning of a Christian man, *Heb. 6. 1, 2.* which Laying on of hands there mentioned, must of necessity be that Laying on of hands practised, *Acts 8. 17, 18. Chap. 19. 6.* For further proof of which take this Argument: That Laying on of hands which followed Baptism in the order of practise or administration of it, *Acts 8. 17, 18. Chap. 19. 6.* is the same with that which in order of words followeth Baptism, *Heb. 6. 1, 2.* which is called a Foundation-Principle of Christs Doctrine.

But the Laying on of hands mentioned *Acts 8. 17. Ch. 19. 6.* followed Baptism in the order of practise or administration of it. Ergo, That Laying on of hands, *Act. 8. 17. Ch. 19. 6.* which followed Baptism, &c. is the same with that followeth Baptism in the order of words, which is called a Foundation Principle of Christs Doctrine, *Heb. 6. 1, 2.* The minor Proposition is clear from the Texts themselves, *Acts 8. 7. 7. Chap. 19. 6. Heb. 6. 1, 2.* the major is thus proved; that Practise in Scripture, which agrees with the order and rule of it must be the same. But the Practise or Administration of Laying on of hands, *Acts 8. 17. Chap. 19. 6.* agrees with the order and rule laid down, *Heb. 6. 1, 2.* Ergo, the laying on of hands mentioned, *Act. 8. 17. Chap. 19. 6.* in the practise and the laying on of hands mentioned, *Heb. 6. 1, 2.* in the order and rule of it, which is called a Principle of the Foundation is the same.

Thus

Thus have I given Answer to the Fifth Question in as much love to them as they profess they propound it, hoping it may satisfie them and others, I shall onely say one or two words more unto it, and pass unto the next.

It may be they will object, that I have not by any Text in Scripture shewed, as they desired in the last clause of their Question, which laying on of hands is meant *Heb. 6.1, 2.*

To which I answer, if they would have a Text that shall say this or that is the laying on of hands mentioned *Heb. 6.1, 2.* In so many words they must seek it themselves for me, if they would have it, for I know of none; it being sufficient to me, and all that desire to be satisfied that it's called a principle of *Christ's* Doctrine which cannot be neither for healing nor on Officers for the aforesaid Reasons, but to return them the like which may serve as an answer to that clause in the Question, *Christ* commands his Disciples to baptize Disciples, *Matth. 28. 28. 19.* Now we know that the Scripture makes mention of three sorts of Baptisms, one of Water, another of the Spirit, and the third of Affliction. Now if I should demand of the Inquirers to be directed by some Text in Scripture which of these *Christ* means, they would be to seek of one, that will say this or that it is, but they may urge the practise of the Apostles for Water-baptism, and give several Reasons to prove that it is Water-baptism, which may be undeniable from the Scripture. Even so say I, we have the strength of Reason and Argument grounded upon the practise of the Apostles in the Scripture, to prove (as I have done) that the laying on of hands on baptized believers as such, to the end they might receive the Spirit, *Acts 8. 17. chap. 19. 6.* is that the Spirit means, *Heb. 6.1, 2.* which is called by *Christ* or his Apostles the foundation-principle or the beginning Doctrine. But if I should admit (which I cannot do) that the laying on of hands on the baptized as such, were not onely the foundation-principle but the other, *Mark 16. 18. Acts 28. 8.* and that *Acts 6. 6. chap. 13. 3.* were also, and that they all of them together make up this principle; yet are not the Inquirers excused in their neglect unto and contention against this we practise as they do, but obliged to yield obedience unto, seeing it cannot be concluded but to be a part of that principle of *Christ's*

Doctrine; for how laying on of hands on believers baptized as such can be excepted (it not onely as I do affirm it to be and no other but that, and have proved it to be so) from being a part of it amongst the rest is more than any will prove I presume, either from Scripture or right reason.

*Inquirer.* The ground of the sixth Question is, seeing that Heb. 6. 1, 2. speaks of the laying on of hands as Plural, as the Doctrine of Baptisms, and doth not speak of one laying on of hands forementioned particularly, nor any other by distinction, neither of any end, purpose or event.

*Question.* Therefore we desire to know what safety it is for any man to conclude that Heb. 6. 1, 2. is meant but of one of them onely?

*Answer.* It were matter of wonder to me, that men who are reputed wise should discover so much imbecillitie as you do in the ground of your question, but that I know men cannot but halt and be in the dark when they contend against God, (as you do in this) or any of his truth. You take it for granted that Heb. 6. 1, 2. speaks of laying on of hands in the Plural, as of the Doctrine of baptisms. But why do you do so? Was there not one of you that would consider before he did subscribe what he subscribed to? Sure if any of you had, you would have found cause enough to witness against, and not subscribe unto such a thing as this is; but to help you I give you to note, that Heb. 6. 1, 2. doth reade it laying on of hands in the Singular, not layings on of hands in the Plural. It's true (and there I suppose ye lay your mistake) it speaks of hands in the Plural, in which the pluralitie onely lieth, and not in the service. Heb. 6. 1, 2. doth not say layings on of hands, which it must of necessity do, had it intended more than one single service, as you your selves are faine to express your selves both in your introduction to, and also in your fifth question. You do or may reade when any particular laying on of hands was dispensed, it's as much Plural as this Heb. 6. 1, 2. is; as for example, when Paul administred this service of laying on of hands on the *Ephesians* he was said to lay his hands on them, *Acts* 19. 6. Hands is here in the Plural nor in the Singular as hand, and yet it was but one single service: Paul did impose hands on them not to heal them, and to appoint them

to Office, but as they were believers baptized, to the end they might receive the Spirit onely, which in your Introduction to your fifth question, you your selves do expresse laying on of hands, which is Plural in respect of hands onely, but not in respect of pluralitie, neither in the ends, purposes or events; this considered your Question is groundless, and therefore it requires no Answer, onely this, were it true, viz. what you affirm in the ground of your Question, I grant it were no way safe for any man to conclude that *Heb. 6. 1, 2.* is meant but of one of them onely; but seeing it's otherwise than what you affirm it to be; it's very safe for any man to conclude, that in *Heb. 6. 1, 2.* is meant but one laying on of hands onely; and to conclude that any more is meant in *Heb. 6. 1, 2.* is altogether unsafe, forasmuch as no more than one is there mentioned.

*Inquirer.* The ground of the seventh Question is, seeing that many draw inferences or deductions (as they call them) from *Heb. 6. 1, 2.* to maintain one Laying on of Hands onely, and none of them upon the formentioned considerations, neither in the end, purpose or event.

*Quest. 7.* Therefore we desire to know whether you judge it a command of the Lord Christ that any mans inference or deduction should be of a binding force in point of faith and obedience.

*Ans.* What you affirm in the ground of this Question seems to be incredible for what should any draw inferences or deductions, as you say we call them from *Heb. 6. 1, 2.* to maintain one laying on of hands onely, seeing no more than one is not so much as intimated in *Heb. 6. 1, 2.* much less plainly expressed, and therefore you wrong us, or at least mistake us, when you say, the ground of the seventh Question is, Seeing many draw inferences or deductions from *Heb. 6. 1, 2.* &c. what inferences or deductions need or do any draw from *Heb. 6. 1, 2.* to maintain one laying on of hands. I know none, nor none of us that so do, certain it is we need not, unless it be such an inference as this is, viz. seeing there is but one laying on of hands mentioned, *Heb. 6. 1, 2.* It's an abuse of the Text to say there is more than one there mentioned, as you do in the ground of your sixth Question; the ground of this question being sandie, your question will fall;

fall; but however thus much I shall say unto it in answer, that any mans inference naturally and rightly deducted, being not contrary but consonant unto the Scripture and right reason is binding in point of faith and obedience, and that you (if you are true to your principles) cannot but confess, nay this you have and do own, (some of you) it being your practice in your disputings and writing, as appears by Mr. *Everis* in his book of Nature, whose Questions some of these were long ago to my knowledge, notwithstanding he did not subscribe, but rather then upon others, for what reason I know not, unless it were because he having had more time than the rest of the subscribers had, saw the illiterature of them, therefore willingly avoided to subscribe them.

Inferences for my part I judge (if as aforesaid) to be binding for it's usual in the Scripture. How many inferences doth *Paul* draw in the 1 *Cor.* 15. to prove the Resurrection? If *Christ* be not risen, he infers, *Then is your faith vain, our preaching vain, and ye are yet in your sins.* If the dead rise not, he infers, *Then are we of all men most miserable.* Likewise, touching all mens being dead in sins, 2 *Cor.* 5. 14. he thus reasons, *If one died for all, he infers, then all were dead.* Many more of the like tendencie might be collected, which for brevities sake I omit.

But it may be objected, that these and such like are binding, because *Paul* had an infallible spirit.

I answer, so are any mans inferences binding that are (as before) naturally deducted agreeing with the Scripture and right reason, the judges of all controversies; otherwise you ought to lay them aside and not make use of inferences, who in other cases use them as much as any men I know.

Inquirer. The ground of the eighth Question is occasioned, because we have seen some of our dearly beloved brethren in the Lord (to the grief of our hearts) much offended at us; because we believe not the inferences or deductions (as they call them) drawn from Heb. 6. 1, 2.

Question 7. Therefore we desire to know of them what they will refer us unto, as the sure rule to try inferences or deductions by, because the best of men are liable to mistakes.

Ans. If your brethren (as you now call them) are offended  
one



## Of Laying on of Hands. 57

on your behalf it doth manifest their love to you and their desire after you.

But why are they offended? You say, because you will not believe their inferences drawn from *Heb. 6. 1, 2.* and what is it they do infer? You say, that but one laying on of hands is there meant? Is that an inference or the positive conclusion of the Text. I am sure the Text doth mention no more than one, as I have shewed; and if you conclude or infer more to be there, we have little ground to believe you or your inferences in that case; and if so, we are not offended at you so much because you do not believe our inferences as because you will not believe the Scripture: and are we offended at this? Well we may. And are your hearts grieved because we are offended? It's well they are, it's not without cause. Own this truth then in the practical part you have so long opposed, and take off the offence, and thereby ease your hearts grief, otherwise out of your own mouths you may be judged.

But to answer your Question. I say, that inferences being drawn in this or any other case, the sure rule I shall refer you and all men to trie them by is the holie Word of the Lord and right reason, the onely judges at present of this and all other controversies.

But why do you desire us to refer you to some sure rule? Are you ignorant of one? Or did you want a Question to fill up your Paper? I know not what else it should serve for; I cannot but judg for my part; but this with the rest may go for companie with those Questions spoken of by *Paul, 1 Tim. 6. 4.* being such as we are commanded to avoid, *2 Tim. 2. 23.* I having given answer to the fifth, sixth, seventh and eighth Question, I shall now give answer briefly to the first, second, third, and fourth in their order.

Inquirer. Seeing we are denied communion by some of those Churches, or by some members thereof, who ho'd the necessity of all baptized believers to practise, submit, or come under the laying on of hands.

Question 1. Therefore we desire them to acquaint us what we are commanded to say or do, that we may be found faithfull in that point, or otherwise to be discovered to be disobedient to a command by the word of God, which is the onely

*Director here, and that which shall be our judg at the last day.*

*Answer.* It's not without Scripture warrant, that those Churches or some members thereof (not some but all) we hope do denie communion with you, seeing he that consents not to the Doctrine of *Christ* must be withdrawn from *1 Tim. 6.* as you do not, at least in this part or principle of it, *viz.* laying on of hands. But I shall not now speak more unto it, but hereafter; it being one thing I am to prove, that such as do oppose and not submit unto it are not communicable. In answer therefore to your Question, this you ought to say, that forasmuch as we have a long time opposed the practice of laying on of hands, we are now sorry that we have so done, and do purpose through Gods assistance never to do so again, but will willingly submit to it, which is that you must do, without which saying (or words to that purpose) and without so doing you cannot be found faithful in that point, but will in time be discovered to be disobedient to a command of God by the Word of God which is our Director here, and that which will be your and our judg at the last day, which Word of the Lord doth plainly shew that laying on of hands is part of *Christ's* Doctrine, *Heb. 6. 1, 2.* and a practice of the primitive Saints, *Acts 8. 17, 18. chap. 19. 6.*

The second Question, *We desire to be directed by them unto some place of Scripture (if they know of any) where our Lord Jesus Christ, or any of his Apostles or Disciples preached this Doctrine, viz. that all baptized Believers ought to practise or submit unto Laying on of hands.*

*Answer.* Are you ignorant that *Christ* taught Laying on of hands, do you not read, that it's a Principle of his Doctrine, *Heb. 6. 1, 2.* which could not be if he had not taught or preached it, and do you not read, how that the *Hebrew Church* for want of improvement of the time and means they had afforded them, had need to be taught again, which were the first Principles of the Oracles of God, *Heb. 5. 12.* which in common reason doth strongly imply they had been taught those Principles before, of which Laying on of hands was one, and are they not blamed by the Apostle, because they were not able to teach those Principles, because for the time they had, they might have been

been able so to do; all which could not be if Christ and his Disciples both had not preached it, *viz.* Laying on of hands, and what Christ taught as a Foundation-Principle, as Laying on of hands is all baptized Disciples ought to practise or submit to, for Christ commanded his Apostles to teach the baptized Disciples to observe whatsoever he had commanded them, *Mat.* 28.20. and if so the Disciples were to practise what they were taught, seeing not the Hearers, but the doers of the Law are justified, *Rom.* 2.13. *James* 1.22,23,24,25.

*Inquirer.* Seeing there be many that do desire baptized Believers to require that hands should be laid on them.

The third Question. Therefore we desire of them to shew us some place of Scripture (if they know of any) that doth express such behaviour, either of the Administrator, or the person on whom hands were laid.

*Ans.* Who those many be that do desire baptized Believers to require that hands should be laid on them, I know not; or who those baptized Believers are, they do so require, without it be your selves who live in disobedience, and if they do inquire you to submit to Laying on of hands, it manifest's their love to you the more, and their desire they have you should be compleat in all the will of God, growing up in him, being built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone, *Eph.* 2. 20. in all well pleasing a spiritual house, yea a habitation for God through the Spirit; and as for such a behaviour, either in Administrator or persons on whom hands were laid, it's out of question with me, that the Administrator did require persons to submit unto Laying on of hands; for to teach it (as they did, which appeareth from *Heb.* 5.12) and not to require or injoyne obedience were to speak in the ay: Moreover, all baptized Disciples were required to observe whatsoever Christ commanded, *Mat.* 28.20. therefore it is not Contrary to, but Consonant with the Scripture, for the Administrator of any appointment of Christ, to require persons to be obedient thereunto, nor for persons to signify their desire to an Administrator, or any other, of their willingness to be obedient to Christ in all things he hath taught, said or commanded.

*Inquirers.* Because many blame and reprove baptized Believers, because they do not practise, submit, or come under Laying on of hands.

*The fourth Question.* Therefore we desire to know of them, if they can tell of any of the servants of Christ that ever did reprove or blame any sort of people, whether baptized or not, because Laying on of hands was not practised or submitted to by them.

*Ans.* Do you think baptized Believers are not blame-worthy, when they shall oppose and refuse to submit unto that which is a Principle of Christs Doctrine, as Laying on of hands is *Heb. 6.12.* Sure they are, and therefore in answer to your Question, take notice, that not only the servants of Christ, but Christ himself doth blame and reprove all those sorts of men that do disregard, and not do his sayings, saith Christ, *Why call ye me Lord, and do not the thing I say. Luke 6.47.* Laying on of hands is a saying of Christ, it being part of his beginning word, *Heb. 6.1,2.* and one of the first Principles of Gods Oracles: Again, Christ saith, *He that loveth me not keepeth not my sayings, and the word which you hear is not mine, but the Fathers which hath sent me, John 14.24.* I think Christ blames, and reproveth those that keep not his sayings to some purpose; it's worth Consideration, try and see, whether in your consciences you can answer this reproof by the word of the Lord; deceive not your selves, he that is a hearer and not a doer of the word deceives his own soul, yea himself, *James 1.22.* Remember what the Apostle Paul saith to Timothy, *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 1 Tim. 6.3,4.* How sharply they are reprov'd that do not submit to the Doctrine of Christ in this place may plainly be seen, which cannot be denied (nor I suppose is not by you) but that laying on of hands is a part thereof. Thus you may see that Christ and his servant do reprove and blame such as do not submit to laying on of hands, which is one word or saying of Christ, a principle of Gods oracle, and of Christ's

*Christ's Doctrine.* I have thus in love and good will to you answered these eight Questions of yours, desiring you may be satisfied, and obey from the heart the form of Doctrine that was once delivered *Rom. 6. 17.* that so the Lord may be one and his Name one, amongst you and us, which is my heartie desire and prayer to God that you once may see how you have opposed a precious truth of *Christ*, and one of the holy things of God, and repent and turn to God, obeying the voice of his Son in whatsoever he hath said, according as God hath commanded, that you may be found worthy of the Kingdom and glorie promised, and which shall be given to such as keep his Word at the day of *Christ*.

These eight Questions being answered, I shall in the next place give an answer to seven more, which came to my hand in writing, being a little Paper sent from *Rutland* or thereabouts, by a friend there, to *London*, with the desire of an Answer unto them, which word for word are as followeth.

*Concerning the laying on of hands, although it be a Truth and a Doctrine of the beginning of Christ, yet we ought to be resolved upon good ground of Scripture of these things.*

1. *When it is to be administred.*
2. *For what end.*
3. *By whom.*
4. *On whom.*
5. *How oft.*
6. *In what manner.*
7. *Whether it be a duty or a privilege.*

Underneath these *Queries* it was thus written, *These are Samuel Oates his Queries.* The Reader may here plainly see, that the laying on of hands is owned by the Author of these *Queries* to be a Truth and a Doctrine of the beginning of *Christ*, although he is now one of the most rigid opposers that this truth confest so to be by him hath, in that he doth not onely calumniate the practitioners thereof with the odious name of *Cheaters*, because they preach and practise it, but that also with the appellation of a *Cheat*, but all that I shall say to him as to that is, the Lord lay it not to his charge; I desire his contentious spirit may be humbled, and he brought to the knowledge and practise of this truth, and all others he is wanting in.

I n

*Inquirer.* When it is to be administered.

*Answer.* This Question with all the rest of them must be taken by the Reader to be Questions about and concerning laying on of hands on the baptized as such, that being the sense of the *Inquirer*, as appears by him when he saith, *Although it be a Truth and a Doctrine of Christ, &c.* by which it's plain he means that laying on of hands mentioned *Heb. 6. 1, 2.*

My Answer, This premised to the Question is, that laying on of hands ought to be administered next in order to water-baptism. The proof of this will clearly be demonstrated from the Scripture. It followeth next in order to the Doctrine of baptisms, *Heb. 6. 2.* We finde likewise that it was the practice of the Apostles, when the *Samaritans* were baptized the Apostles *Peter* and *John* laid hands on them, *Acts 8. 17.* Also *Paul* laid hands on the baptized *Ephesians* so soon as they were baptized, *Acts 19. 6.* From all which places it's undeniable that when persons were baptized they had hands laid on them, to the end they might receive the Spirit which God had promised to them as believers baptized.

*Objection:* But *Paul* had hands laid on him before he was baptized by *Ananias*, *Acts 9. 17.*

*Answer.* *Ananias* it's true did lay hands on *Paul* to cure him of his blindness before he was baptized; about which laying on of hands we are not now to speak, it being not that in controversy, but that he [*Paul*] had hands imposed on him before he was baptized, to the end he might receive the Spirit. I am not yet clear in, for as much as the Text doth not say he did; but admit it were so, God may anticipate his own order (as I have already shewed) and give an allowance, sometimes in some cases to men to step out of that order he hath appointed, which we may at no hand do at our pleasure; neither are such allowances of God, given to some on some occasions, any rule at all for us. *David* did eat the shew-bread, which was unlawfull for him to eat, and yet *Christ* beareth him witness that he was blameless, because he was hungrie, *Matth. 12. 3, 4.*

*Inquirer.* For what end (meaning) laying on of hands ought to be administered.

*Answer.* Laying on of hands ought to be administered, to the end

end that the baptized might receive the Spirit, which is the end assigned, being promised in common to all baptized believers as such, *Joel* 2. 28. *Acts* 2. 38, 39. This is clear from *Acts* 8. 15. where the Text saith, *Who when they were come down* (meaning Peter and John) *prayed for them*, (meaning the baptized men and women) *that they might receive the Holy Ghost*, for as yet he was fallen upon none of them, *onely they were baptized in the Name of the Lord Jesus & then laid they their hands on them and they received the Holy Ghost*, v. 16, 17. By this Text it's apparant that the end assigned (of laying on of hands) is the reception of the Spirit. See *Acts* 19. 6.

*Objection.* But they received the Holy Ghost in an extraordinary manner which none do now, and therefore laying on of hands is not now to be practised.

*Answer.* I grant they did receive the Holie Spirit in such a manner as to the quantitie thereof, as few or none do now, which doth confirm to me the righteousness of that practice, and that it was and is the minde and appointment of God for them then and us now to observe God giving so eminent a testimonie unto it as he did in pouring out more than ordinarie gifts upon them who sought it of him in that way he had willed they should.

*Inquirer.* But were not those extraordinary gifts the onely end of laying on of hands?

*Answer.* No, it was never assigned as the end of it, nor no particular gift, but that they, viz. believers baptized might receive the promised Spirit, *Acts* 8. 15. Now we know that there are diversities of gifts but the same Spirit, it giving to every man severally as it will, and diversities of operation but the same Lord. This or that gift was never propounded as the end of that service but the Spirit who is the original gift, of which gift all other are but consequent and fruits of, which did give then and doth now to those who worship God by seeking him in the same way they did a gift or gifts, not inferior to those gifts then, I mean speaking with Tongues and Prophesying, which is Charitie, a gift or fruit of the Spirit, that doth excell either Tongues or Prophesie, yea and all other gifts in the judgment of *Paul*, *I Cor.* 12. 31. chap. 13. 1, 2, 3. and I think (as he said of himself) he had the Spirit; God never did confine himself to give this gift or that as an end of



of laying on of hands, but gave to every member of the bodie severall then, as he doth now, that there might be a comeliness in the bodie, and no deformitie. If God had confined himself to this or that gift, (I mean rather) this or that fruit or effect of the Spirit, as Prophecie and speaking with Tongues, and had propounded them as the onely end of laying on of hands, something of weight might be in what the Inquirers say, but seeing he doth not, it makes not at all to their purpose; for as much as the Spirit was then given, and may be now, and yet not those gifts of the Spirit but some other, as doth appear *1 Cor. 12. 28, 29, 30.* And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healing, helps in governments, diversities of Tongues. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of Miracles? Have all the gifts of healing? Do all speak with Tongues? Do all interpret? All it seems had not Tongues, nor all did not prophesie, yet all had the Spirit, and some one or more of the fruits thereof, which gifts of Tongues though eminent in our eye, was not so desirable a gift of the Spirit as Charitie was; for although these *Corinthians* were eminent in the aforesaid gifts, yet they being wanting in love, that eminent gift of the Spirit, more exquisite than any other, they are said to be carnall, *1 Cor. 3. 3.* He that loves dwells in God, for God is love. O how excellent a gift of the Spirit love is! Prophecie may fail, Tongues may fail: yea Faith and Hope may fail, but Charitie shall never fail; Charitie then is the best gift, which effect or fruit of the Spirit is now given as then, What then would the Inquirers have? Will not Gods best gifts (as I may so say) please them? Let them gaze at others, but let them withall take heed they lose not all; God is just, and knows how to requite their ingratitude.

*Inquirer.* But we question much whether God doth now give his Spirit to any, therefore we question whether laying on of hands be to be observed now as it was then.

*Answer.* You may as well question whether God be faithfull in the performance of his promise, seeing he hath promised his Spirit to the baptized as such, *Joel 2. 28. Acts 2. 38, 39.* even to as many as he shall call, which promise was not limited to that time

time onely, but to future times as well. *Christ* who prayed that the Spirit might be given to his Disciples *John* 4.16,17. prayed also for them, who afterward should believe in him through their word, and he hath promised his presence to them that believe and are baptized, to the end of the world, *Matth.* 28.20. Therefore it's no question but God will and doth give his Spirit now to them that do suffer it to be asked of God for them by Prayer and Laying on of Hands, which are the means by which the end was attained. Did God according to his gracious promise made by *Christ* his Son to all obedient ones, touching the giving of his Spirit, perform it then? and doth he not now? Is his Promise which is Yea and Amen in *Christ Jesus* become of no effect? or hath he forgot his Promise? or is his power lessened? or his arm shortened? or is not *Jesus Christ* the same yesterday, to day, and for ever? If not, we may say indeed with the wicked and those that revolt from him, in vain have we kept this or any of his Ordinances, *Mal.* 3.14. But if otherwise, Blessed are they that keep not onely some, but all his Commandments, for unto such he will undoubtedly give his Spirit, *Acts* 2.38,39. *ch.* 5.32. If God be still a God performing Promises, (as he is) he will do it in that way now as he did then, and no other; for as much as we have no other means to obtain the end than what was then prescribed: How can the Inquirers then expect that Promise of God, viz. the gift of his Spirit, when they reject that which is the means in which God gave it; Did God, as thou saist, and as the truth indeed is, make the gift of the Spirit the end of Laying on of Hands? and dost thou think to have the end by opposing the means? Be not deceived, God is not mocked, for what a man soweth, that shall he reap.

*Inquirer.* Expect the Spirit, Yes, we make no doubt, but we have the Spirit in as great a measure as they that practise Laying on of Hands, notwithstanding we do not; for though the giving of the Spirit be the end of Laying on of Hands, yet the Spirit (as you say) is promised to those that are baptized, *Acts* 2.38,39.

*Answer.* There are no People let them profess what they will, the *Presbyterian*, the *Independent*, nay, the very *Ranter* that *Monster*, and the *Quaker* will say he hath so much of the

Spirit that he is even deified therewith, and that there is no other God but what is in them, and that all apprehensions of God without are carnal; all this they will say when indeed the Devil is not a greater Impostor than they are: it's not the saying this or that will prove to me (you have the Spirit) or that you ought to be satisfied with unless what you say be true, grounded upon Scripture: but admit you have the Spirit God hath promised to give, Will that ever a jot the more disingage you from being obedient to any of the appointments of *Christ*? or will it not oblige you so much the more to walk up to whatsoever is the perfect minde of God? *Cornelius* when he received the Spirit being unbaptized, was not therefore to reject Baptism in Water, but it rather was an argument used by *Peter* to enforce the necessity of baptizing. Consider therefore the Promise of the Spirit was annexed to Water-baptism, yet *Cornelius* had the Spirit without Water-baptism: Might not *Cornelius* now say, or you for him, Tush, what should I be baptized for? It's true, the Spirit is promised to those that are, but I have it already; needles were it for me to be baptized. Thus I say one might reason; and if you reason right it will be found good reason; for you say, We have the Spirit as well as they that practice Laying on of Hands; and if we have the end, (as you say that is) what need we use the means? But my friends, this is odd reasoning for spiritual men as you are, if you have the Spirit, (as you say you have) you had best take heed, and take counsel; if you have the Spirit use it well, grieve it not by your disobedience to this appointment of *Christ*, lest God take his Holie Spirit from you. You have not so much of the Spirit but you may have more of it if you ask it agreeable to his will. Call to minde how men under pretence of having the Spirit cry out against all Gospel-ordinances as Baptism, &c. and some that you know have sometime been men that you and I have judged to have much of the Spirit, and doubtless they had, but they stood not in the pure will of *Christ*; but cried, the Spirit of the Lord, the Spirit of the Lord, as-forne once did the Temple, and under that Mantle they rejected Ordinances, saying, We have no need of Water-baptism or Laying on of Hands, or walking in Church-fellowship, we are baptized with the Spirit, but God took his good Spirit from them, and gave

gave them a lying Spirit that they might be strongly deluded to believe Lies Let me shew you a little further how you are in the Rode to those delusions, nay, how you plead them. The promise of the Spirit was annexed to the Baptism of Water, *Acts* 2. 38, 39. Now is it not as good reason to say, that if I have the Spirit before Baptism (as some say they have) that I need not be baptized, because I have the Promise annexed to it, as for you to say, you have the Spirit and therefore need not Laying on of Hands, which is the end of that service. Consider these things, and the Lord give you understanding.

*Inquirer.* But I am not yet satisfied touching the end of Laying on of Hands; for if any receive the Spirit now, yet they do not receive it in that visible manner as they did then; therefore Laying on of Hands is not now practical.

*Answer.* Admit none do now receive the Spirit in that visible manner they did then, will it therefore follow that Laying on of Hands is not to be practiced in these days? Let us see whether this be right reason or no:

Three thousand were then converted at one Sermon and baptized, *Acts* 2. 41. five thousand at another, *Acts* 4. 4. but five nor three thousand nor one hundred are converted at one Sermon now. *Ergo*, Preaching is not to be practiced now, if yours be right reason. At *Peter's* Sermon the Holie Ghost fell on *Cornelius* and his household, *Acts* 10. but the Holie Ghost doth not fall on any now at the Preaching of any. *Ergo*, Preaching is not to be practiced by any, if yours be right reason. Again, at the time of Prayer, *Acts* 4. 31. the house was shaken, and the Holie Ghost fell on them; but when we pray our houses are not shaken, nor the Holie Ghost doth not fall on us as it did on them. *Ergo*, Prayer is not to be practiced, if yours be right reason.

Thus may they that have but half an eye see how in crying down Laying on of Hands, You crie up Ranterism, and how? by your opposition against one of the Principles of *Christ*. You set your shoulders against the rest with might and main to thrust down (as it were) all Gospel-duties, and thereby give advantage to them, *viz.* the *Ranters* and *Quakers* to glorie and have high thoughts of their blasphemies, monstrous and unheard of Impostors.

Again, you may as well object against Baptism as against Laying on of Hands upon your grounds, seeing the Spirit is not now given in that visible manner as it was then; for it is as good reason to say that Baptism is not now to be practiced, because the Promise annexed thereunto is not now performed in that visible manner it was then, as to say Laying on of Hands is not now to be practiced because the Spirit is not given (which is the end of that service) in that manner now as it was then. If you say, the Promise of the Spirit is performed, though not in that visible manner it was then; I also may say by the same reason, the end of Laying on of Hands which is the gift of the Spirit is now given to those that submit unto it, whose hearts are right in the sight of God, though not in that visible manner it was then; for although the Promise of the Spirit is annexed to Baptism, yet you do not read of any that did receive it without Laying on of Hands, except *Cornelius* and his household, to whom God (as I may so say) was better than his Promise; for though the *Samaritans* were baptized in the Name of the Lord *Jesus*, yet they did not receive the gift of the Spirit till Prayer was made with Laying on of Hands, as appears *Acts* 8. 15, 16, 17. So likewise the *Ephesians* *Acts* 19. 1, 2, 3, 4, 5, 6. God indeed hath promised his Spirit to those that are baptized, but yet he will be sought to for his Spirit, which must be according to the primitive practice with Laying on of Hands. God promised many gracious things unto *Israel*, yet he saith, he will be inquired of by *Israel*, *Ezek* 36. 37. If we claime promises of God in his way, he will undoubtedly perform them, for faithfull is he that hath promised; but if we refuse Gods directions he is not then engaged in promise unto us.

Inquirer. *They in the primitive times received the Spirit in a visible way, that they spake with Tongues and prophesied, How may we expect to receive it now by Laying on of Hands?*

Answer. It's true, the *Samaritans* *Acts* 8. 18. and the *Ephesians* *Acts* 19. 6. did so receive the Spirit, by which visible reception thereof then God did manifestly bear witness to that service of Laying on of Hands to be of his appointment, confirmed thereby to be one of his oracles. But in answer to the Question I say, we are to expect that God will give the promised

led Spirit to all such who from the heart obey the form of Doctrine that *Christ* delivered according to the good pleasure of his will, and that we are not to expect this or that particular gift thereof, it being never propounded as the end of that administration, viz. Laying on of Hands, but that we shall receive the Spirit which he hath promised to them that obey him, *Acts* 5.32. in that manner it seems good to him, which Spirit is given of God as the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glory. *Ephes.* 1.14.

Inquirer. If that be all, every one that believeth hath so much of the Spirit to witness unto them that they are the children of God as soon as they believe, before they are baptized; for without the Spirit no man can believe.

Answer. Not so, for the *Ephesians* were not sealed with the Holie Spirit of Promise when they first believed but afterward, *Ephes.* 1.13,14. *Christ's* Disciples who were ey-witnesses of his conversation and sufferings did believe, and yet they had not this promised Spirit; for *Christ* saith to them, if he did not ascend unto the Father the Comforter could not come unto them, but if he went he would send the Comforter who should lead them into all truth, which plainly sheweth that men are not sealed with the Spirit of Promise when they first believe; and as for mens not believing without the Spirit, it's true, none can: No man saith that *Jesus* is the Lord but by the Spirit; yet notwithstanding the Spirit is not given as the earnest of the inheritance to witness to them they are the children of God and heirs with *Christ*, till afterwards, as is clear *Ephes.* 1.13,14. which Spirit was given to the *Ephesians* as an earnest by Prayer and Laying on of Hands, *Acts* 19.6. which the Apostle puts them in remembrance of, *Ephes.* 1.13,14.

Inquirer. But may we not expect to be sealed with the Spirit of Promise that believe and are baptized, though we do not submit to Laying on of Hands?

Answer. Upon a right ground you cannot, because the giving of the Spirit is the end of that service, and to have the end without the means were rather miraculous than Gods ordinarie way, as in the case of *Cornelius* and his household onely, which was matter of admiration to *Peter*, and likewise to the *Hebrew*

Church, and moreover the Apostle *John* saith, he that transgresseth and abideth not in the Doctrine of *Christ* hath not God, 2 *John* 9. Now Laying on of Hands being a Principle of the Doctrine of *Christ*, as is confessed by Mr. *Oats* in these words, viz. *though Laying on of Hands be a Truth and a Doctrine of the beginning of Christ, &c.* yet whether he had confessed it or no, it appears so to be *Heb.* 6. 1, 2. whence it's clear, that he who never submitted unto Laying on of Hands but doth oppose it, (as the Inquirers have done either to, notwithstanding what they pretend) must needs be transgressors against *Christ's* Doctrine, (Laying on of Hands being a part thereof) and he that so doth is far from being sealed with the Spirit of Promise in *John's* account; for he hath not God, but he that abideth in it, (which none can do but those that first submit unto it) the Spirit doth witness to them that they have both the Father and the Son.

Inquirer. *You lay sure the life and substance of all Religion in Laying on of Hands: it seems by what you affirm that all that ever we do is nothing without we submit unto that.*

Ans<sup>r</sup>. I would not willingly lay no more upon it than the Scripture doth, and what that doth, I may safely; I say, it's a Principle of the foundation of the Prophets and Apostles, *Iesus Christ* himself being the chief Corner-stone, *Ephes.* 2. 20. upon which foundation we must be built, if we will grow up a spiritual house, a habitation for God through the Spirit, which foundation hath six principles that must be laid as well this in controversy, as Baptism, or any other of them, or else you will be found transgressors in the very beginnings of *Christ*; and if you are, you see as aforesaid what the Apostle *John* saith; I would not be mistaken, I lay no more weight on this than I should on any other Principle, but would say as much for Baptism (did you oppose that as you do this) as I do for this; for I desire to have an high estimation of every syllable in *Christ's* Doctrine. And as for the life and substance of Religion, I say and do affirm, that there is no life in that Religion that is not built upon the forementioned foundation; and therefore what Religion soever is professed, if all and every part of the foundation be not laid, it will be fandie and tottering; and therefore although Repentance, Faith, and Baptism be something, and that which I so own and you also, so far



## Of Laying on of Hands.

71

far as you have gone, yet I say, if part of a foundation be onely laid and the rest or one of them contemned, slighted and rejected, as it hath been by many of the most eminent amongst you hitherto, the submission to the former will do you little good, if the Apostle *John* say true, 2 *John* 9.

*Inquirer.* But we do not know that Laying on of Hands is of that necessity you say it is; if we did, we would gladly submit unto it.

*Answer.* It may be you do not, and if you never do, it will be just with God, because you have set your self in opposition against it; but I hope otherwise of you. But I pray, will ignorance in this case excuse you? Have you not the Scriptures to inform you, which are able to make you wise unto salvation? and are they not sufficient to inform you in the *A B C* of Religion? Have not we several times labored to inform you? How can you then plead excuse? If ignorance be a sufficient excuse for you, then may it be for them who reject the counsel of God in Baptism; for many of them say, they know it not to be *Christ's* appointment. But we shall all finde that ignorance is no excuse (where knowledg is attainable) at the great day of appearance.

*Inquirer.* The third thing we ought to be resolved in is, by whom Laying on of Hands ought to be administered.

*Answer.* The administrators of Laying on of Hands were for the most part in the primitive times, the Apostles, as *Peter* and *John*, *Acts* 8. 17. and the Apostle *Paul*, *Acts* 19. 6. but not that they were the onely administrators thereof; for *Ananias* a certain Disciple laid hands on *Paul*, *Acts* 9. 17. and the Eldership laid hands on *Timothy*, 1 *Tim.* 4. 14. and *Timothy* a Bishop or Pastor might lay on hands, as appeareth 1 *Tim.* 5. 22.

*Inquirer.* But it being the work of Apostles as you confess, they for the the most part did it, viz. Lay on Hands, their Ministry ceasing, it follows, there is a cessation of this administration.

*Answer.* It's true, Laying on of Hands was the work of the Apostles, but not so their work as to be wholly tied up to them; for other men that were not Apostles did administer that service, as is above shewed. But admit it were the work of Apostles onely

ly

ly, it was likewise their work to baptize; for you do not reade that any did baptize but Apostles, except *Ananias* who baptized *Paul*, and *Philip* who baptized the *Samaritans* and the *Eunuch*, *Acts* 8. for as much as it is so, it follows, that if the Ministrie of the Apostles be ceased, and for that reason the service of Laying on of Hands is ceased with them, by the same reason Baptism is ceased also, seeing they were those that were commanded to baptize, *Matth.* 28. 19. and so accordingly did for the most part according to what we reade. Thus my friends may you see that you cannot open your mouth against Laying on of Hands but you must of necessity speak against the practice of other Ordinances.

But let's examine whether the Ministrie of Apostles be ceased or no. You take for granted it is, not considering that when *Christ* ascended up on high he gave gifts to men, some to be Apostles, as well as Prophets, Evangelists, Pastors and Teachers; and that these were for the perfecting of the Saints for the work of the Ministrie, for the edifying of the bodie of *Christ*, also not considering that all these as well as some of them were to continue till we all come in the unitie of the faith, till which time they were undoubtedly all of them to continue, as is plain, *Eph.* 4. 11, 12, 13. *1 Cor.* 12. 28. From which places it is evident that the Ministrie of Apostles is not ceased no more than the Ministrie of Pastors and Teachers are, but is to continue as long as there is any to gather out of the world, or as long as any already gathered are to be perfected.

*Inquirer.* You have before acknowledged that the Laying on of Hands was, that they viz. the Disciples might receive the Spirit, which if there be Apostles now, they have not power to give the Holy Ghost to any on whom they lay Hands, as the Apostles then had.

*Answer.* You say, the Apostles then had power to give the Holie Ghost, but you are mistaken, for it was never in the power of any man so to do, but in the power of God and *Christ* onely, as these Scriptures teach, *And we are witnesses of these things, and so is also the Holy Ghost which God hath given to them that obey him, Acts* 5. 32. *And I will pray the Father and he shall give you another Comforter that he may abide with you for*

for ever, even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you, John 14. 16, 17. But the Comforter which is the Holy Ghost whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you, v. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testifie of me, chap. 15. 26. Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you, chap. 16. 7. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him, Luke 11. 13. In these places it's evident God doth appropriate the giving of his Spirit, and that Christ himself had not the power to give till he was ascended, and that also he obtained by Prayer, John 14. 16. It's far then from being in the power of man to give the Spirit. Simon Magnus indeed when he saw that the Samaritans did receive the Spirit by Laying on of Hands, he desired he might have such a power that on whomsoever he laid hands they might receive the Spirit, but he thereby discovered his heart not to be right in the sight of God, Acts 8. 18, 19, 20, 21. Thus it's manifest that the Apostles had not power to give the Holy Ghost, nor indeed not at all, but God and Christ onely (whose Privilege it is) were pleased to give (in that service, viz. Laying on of Hands) to those whose hearts were right in his sight, the gift of his Spirit which was and is the end thereof.

But let's see further whether if the Apostles had power to give the Spirit, this will not prove as able a reason against Water-baptism as against Laying on of Hands. The promise of the Spirit is annexed to Baptism of Water, as I have already shewed, and cannot be denied; and as you say, the Apostles had power to give the Spirit upon your grounds. Now I may thus reason, No man now hath power to give the Spirit. Ergo, No man now is a lawfull administrator of Baptism; and the reason is, because the Spirit was promised to such as are baptized, and yet none that

do baptize can give it. Certainly, if you would seriously and in humilitie consider these things, you would finde your selves considers against not onely this part of *Christ's* Doctrine, viz. Laying on of Hands, but the whole Doctrine; for if there be an administrator of one institution, why not of all? and if there be not an administrator of one appointment, upon what ground will there be found an administrator of any? and then where is Religion, worship, or any thing? Be true to your Principles, own all or none, halt not between two opinions, if God be God obey him, if *Baal* be God serve him. Again, consider if there be none that are Apostles now, that is rightly sent to preach glad tidings, then all men run before they are sent, and if so, what do some of you do when you preach to the world; and baptize them you teach? Do not you run before you are sent by the Lord? And moreover, when you preach Baptism to the world, do you not promise them the Spirit according to *Acts* 2.38,39. But none of you can give the Spirit to them you baptize; thus are you contradictory to your own Principle and practice; for what you do your selves by your own reason is groundless.

*Inquirer.* But if the Apostles had not power to give the Holy Spirit, yet they wrought miracles, signs and wonders were done by them, that you cannot deny, which no man now doth.

*Answer.* That they wrought miracles, and signs and wonders were done by them, I have no cause to deny it being a sufficient testimony to me that they were of God, and that the doctrine they preached was of God also, which doctrine, word or speakings of *Christ* may at no hand be neglected, for to neglect the word spoken by *Christ* were to neglect salvation, for how shall we escape if we neglect so great salvation? which at the first began to be spoken by the Lord and was confirmed by them that heard him: God also bearing them witness both with signs and wonders and divers gifts of the Holy Ghost according to his own will, *H:b.* 2. 3.4. that which was thus confirmed to be the word of *Christ* by signs, wonders and divers gifts of the spirit must not be neglected, though signs and miracles are not continued, they being already confirmed by signs, &c. to be the sure word of *Christ*, by why is this objection brought against Laying on of hands, is not this the Ranter and the Quakers objection

on against all practice of Gospel Ordinances? and indeed if it will hold good in one it will in all; for thus, the Apostles were Preachers and they wrought miracles, therefore no man may preach now, because no man is a miracle-worker. Again, The Apostles were baptizers, and they wrought miracles, therefore no man may baptize now because no man works miracles. This is your reasoning; but further consider, miracles were not wrought onely to confirm Ordinances, as the Raxter saith, but to confirm this truth, that *Christ* was he that was to come, and that he was risen from the dead, and exalted to be Lord and King of all, *Acts* 4. 33. Now they that believed this submitted to his Laws and Ordinances, *Acts* 2. 37. to the last Verse, for when and where a King is owned his Laws are willingly obeyed, What doth any mans calling for miracles then import less than this, viz. that he doth not believe that *Jesus* is the *Christ*, or that he is risen; for miracles are for them that do not believe, not for them that believe; and therefore they are said by *Christ* to be a perverse and an adulterous generation that seek a sign, *Matth.* 12. 39. Again miracles make not an Apostle, nor inrights any to administer any Ordinances; for *John* the Baptist wrought no miracle, *John* 10. 41. The Scripture no where saith, that signs shall follow them that be Apostles or right administrators of Laying on of Hands, or any other Gospel Ordinance; but saith *Christ*, these signs shall follow them that believe whether Apostles or not, *Mark* 16. 17. Moreover the Scripture doth no where say that when men cease to work miracles that then they shall cease to be administrators. God never bound up his Ordinances whether this or that to such a thing, that nor nothing like it is in the least countenanced in the Scripture. *Paul* when he writ to *Timothy* and *Titus* touching the qualification of Bishops, *1 Tim.* 3. *Tit.* 1. makes no mention at all of miracles when *Matthias* was chosen to the Office of an Apostle in the room of *Judas Iscariot*, *Acts* 1. There was not so much as a word about their working miracles, but other things are set before them as necessary to the inrighting him to that Office. Had men then been of the minde many are now, they would not have suffered *John* to baptize them, it being (viz. Baptism) an institution which he according to the will of God had set on foot and never before

was practised he doing no miracle, *Joh. 10. 41.* They would have called for a miracle, a sign, or nothing. It's true they required a sign from *Christ*, but he called them a perverse and an adulterous generation for their pains; it was their overthrow they sought a sign, *1 Cor. 1. 23* and by that means *Christ* became a stumbling block unto them. O consider this thou Ranter, thou Quaker, that deniest that there is an administrator, because no miracles are wrought; and therefore Atheist like wilt live under and submit to no Rule, no Ordinances; but like a masterless Hound despisest Rule and Government; that dost not onely denie the Law but the Law-giver. But how camest thou into this case? Why thou at first didst want a sign, and there being none given thee, thou criest out, there is no Administrator, no Ordinances to be practised, and at last no Scripture, no God, no *Christ*, but what is in thee, when within thee is neither God nor *Christ*, but Satan and fleshlie corruptions. O perverse and adulterous generation, see what are the fruits of your crying for a sign; you shall be filled with your own delusions when he shall come, *viz.* the man of sin, the son of perdition, whose coming is after the working of Satan, with power, and signs, and lying wonders, and with all deceivableness of unrighteousness in you, that shall perish, because you received not the truth in the love of it that you might be saved, *2 Thess. 2. 4, 5, 6, 7, 8, 10.*

*Inquirer.* Fourthly, we ought to be resolved on whom Laying on of Hands ought to be administered.

*Answer.* I have already shewed that Laying on of Hands ought be administered on the baptized as such, as appears from *Heb. 6. 1, 2.* it being a Principle of the Foundation-doctrine of *Christ*, it must be laid by every Christian man as one word of the beginning of *Christ*, as the *Samaritans* did, *Acts 8. 17* and the *Epheians*, chap. *19. 6.* The first *Peter* and *John* laid hands on as they were baptized believers, the other *Paul* did impose hands on under the same consideration and no other.

*Inquirer.* But admit that those baptized Disciples had Hands imposed on them as such, we do not read that any other Churches had.

*Answer.* Yes we do, and so do you, or may read that the Hebrew Church had Hands imposed on them; else, how could it be said that they

they had need to be taught again which were the first Principles of the Oracles of God, *Heb. 5.12.* if they had not been taught them before? And how could the Author of that Epistle exhort them not to lay them again, but to go on to perfection, if they had not laid all of them before. And moreover it's said of them, that they continued stedfast in the Apostles Doctrine, &c. *Acts 2.42.* which they could not be said to do, if they had never submitted to all and every part thereof, which Doctrine though there called the Apostles, is the same that is called *Christ's*, *Heb. 6. 1, 2.* for it's no otherwise called theirs than as they received it from *Christ*, and by his authoritie they preached it. Hence it's said, we are *built upon the foundation of the Prophets and Apostles, Christ himself being the chief Corner-stone*, *Ephes. 2.20.* But admit we do not reade of any other Church that had Hands imposed on them but they at *Samaritania*, *Acts 8.17.* and they at *Ephesus*, *Acts 19.6.* Is it not sufficient that these had? Consider, we do not reade that all the seven Churches in *Asia* were baptized, nor of their baptizing, Doth it therefore follow they were not? So we do not reade it's true (in so many words) that all the Churches in the primitive times were under Laying on of Hands, Will it therefore follow that they were not, any more then? Because we do not reade of the baptizing of all that did believe, that therefore they were not baptized? Sure this is not good reasoning; for by the same reason some may obey all the Doctrine of *Christ*, and others refuse to submit to what they please of it, and be tolerated in their so doing contrary to the Scripture, which saith, Whosoever transgresseth and abideth not in the Doctrine of *Christ* hath not God, 2 *John 9.* See *John 14.23; 24.*

Inquirer. *Fisibly, we ought to be resolved how oft Hands ought to be administered.*

Answer. We do not reade in the holie Scripture that Laying on of Hands was imposed on any as a foundation-principle of *Christ's* Doctrine, which is that now in controversie more than once. It's true Hands were dispensed unto some particular men upon several accounts or ends, *viz.* to heal the sick, *Mark 16.18.* *Acts 28.8.* and to set men apart to Office in the Church, *Acts 6. chap. 13.3:* both which (as I have shewed in my Answer to the fifth Question in the printed Paper) were not the Laying on



of Hands mentioned *Heb. 6.1, 2.* which seeing the Scripture is so deeply silent in, we may not presume otherwise to conclude. Moreover, Hands ought not to be administred, (I mean Laying on of Hands on Disciples as such, it being that which is a foundation-principle of *Christ's Doctrine*) more than once, as appears *Heb. 6.1, 2.* where the Author exhorts the *Hebrew Church* to go on to perfection, *Not* (saith he) *laying again the foundation of Repentance from dead works, and of faith towards God, the Doctrine of Baptisms, and of Laying on of Hands, &c.* In which place it is manifestly clear that Laying on of Hands ought not to be administred more than once, no more than Water-baptism, which you will all grant ought not to be administred twice.

*Inquirer.* Sixthly, we ought to be resolved in what manner Laying on of Hands ought to be administred.

*Answer.* This Question the Inquirer should have given some explanation of, because the sense may be taken diversly; but however I shall endeavour to hit the sense of the Inquirer. First, therefore Hands ought to be administred with Prayer made to God for the gift of his Spirit according to what he hath promised, *Acts 8.17. Joel 2.28. Acts 2.38, 39.*

*Inquirer.* This we grant, but what manner or gesture should it be done in? whether Hands should be laid on the head, shoulders, or what part of the body? or whether it should be done kneeling, standing or sitting? &c.

*Answer.* Truly it might be as well a Question in what manner men should be baptized, viz. whether the Administrator thereof should take the man to be baptized by the hands or the arms or about the middle when he baptizeth; which how frivolous it were so to querie, I leave to the judicious; sure the witnessdom of the Spirit of God in the Administrator might be sufficient satisfaction to the subject: but I shall give my judgment, which is this, that of any part of the bodie to be chosen the head ought to be the place, it being the most magnificent part, and also it being the most significant, and alluding to the pouring out of the Spirit by the Lord upon the baptized on whom Laying on of Hands ought to be dispensed to that end, that the Spirit might be given. When *Aaron* was anointed it was upon his head.

## Of Laying on of Hands.

79

*Psalm 133.2.* which I take to be a Type of the Anointing with the Spirit. *Jacob* when he blessed the two sons of *Joseph* *Ephraim* and *Manasseh*, he laid his hands upon their heads, *Gen. 48.14.*

If it should be objected that the Gospel doth not give any such directions as to lay hands on this or that place or part of the bodie.

I answer, no more the Gospel doth not direct us to baptize any this or that way, whether he must be put into the Water on the left side or the right, this way or that, but dipt they must be, how or which way shall be found most necessarie in the wisdom of the Administrator. And as for the gesture they should be in at the time of Prayer. I answer, for such a gesture as sitting, I think it very unbecoming any man at any time of Prayer, there being no such Precedent in Scripture. And as for standing and kneeling, we having Examples of both, I for my part think it to be left also to the Administrator, it being not unsafe to use such gestures the Scripture will warrant us in; but for my part I may say in this case as the Apostle *Paul* said in another, *If any man be contentious we have no such custom, neither the Churches of God, 1 Cor. 11.16.*

Inquirer. *Seventhly and lastly, we ought to be resolved whether the Laying on of Hands be a Duty or a Privilege.*

Answer. Laying on of Hands is undoubtedly a Dutie both on the Administrators part and the baptized, on the Administrators part to dispense it on the baptized; and the baptized to submit to it: which that it's a Dutie for believers baptized as such to submit to. I suppose it is the Principle thing that is expected (by the Inquirer) to be proved, which I thus prove.

*Arg. 1. If there be a command for Laying on of Hands on baptized believers as such, then it's a Duty to be observed.*

*But there is a command for Laying on of Hands on baptized believers as such.*

*Ergo, It's a Duty to be observed.*

*The major Proposition is clear. The minor is thus proved.*

*If the Oracles of God, the words, sayings and Doctrine of Christ be the commands of God, then there is a command for Laying on of Hands on believers baptized as such.*

*But*

*But the Oracles of God, the words, sayings and doctrine of Christ are the commands of God.*

*Ergo, There is a command for Laying on of Hands, &c.*

The major is clear and irrefragable. The minor I never knew the man that would denie, viz. that God's Oracle, Christ's sayings and doctrine are God's commands. Now that Laying on of Hands is one of God's Oracles and Christ's doctrine, and therefore God's command is clear from *Heb. 5. 12. chap. 6. 1. 2.* where the Apostle tells the *Hebrews* that they had need to be taught again which be the first Principles of the Oracles of God: and when the Apostle *chap. 6.* doth particularize them, you may finde (which I think you are not ignorant of) that Laying on of Hands is one of the Principles of God's Oracles, which he also calls the Foundation-principles of Christ's doctrine, *Heb. 6. 1. 2.* but for further proof take this Argument.

*If the Oracles of God, the words, sayings and doctrine of Christ and the commands of God be equivalent, then the Oracles of God and the words of Christ, &c. are the commands of God.*

*But the Oracles of God, &c. and the commands of God are equivalent.*

*Ergo, The Oracles of God, &c. are the commands of God.*

The major is out of doubt. The minor is thus proved.

*If the transgression against any of Gods Oracles, the words, sayings and doctrine of Christ make the transgressor liable to an equal punishment, the transgression against any of the commands of God doth, then they are equivalent.*

*But the transgression against any of Gods Oracles, &c. makes the transgressor liable to an equal punishment, the transgression against any of the commands of God doth.*

*Ergo, They are equivalent.*

The major I suppose will be granted. The minor is clear from *2 John 9.* where the Apostle saith, *Whosoever transgresseth and abideth not in the Doctrine of Christ hath not God, &c.* So likewise *Acts 3. 22, 23.* For Moses truly said unto the fathers, a Prophet (meaning Christ) shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things, whatsoever he shall say unto you, and it shall come to pass

## Of Laying on of Hands.

81

that every soul which will not hear that Prophet shall be destroyed from among the people. In these words there are two things considerable: first a command issued forth from God so generally exhibited that it cannot by any man (that hath his senses) be concluded but that at least all the beginning words or sayings of *Christ* must be included, which are called by the Spirit of God the Foundation principles of *Christ's* Doctrine, *Heb. 6. 1, 2.* of which Doctrine Laying on of Hands is a part which rationally cannot be denied. I am not ignorant how some say, that then we are to fetch an *Als* for *Christ*, and such like things, because he commanded his Disciples so to do: but how frivolous such an Objection is, and how ridiculous they make themselves that so object may easily be perceived: but however let them know when *Christ* hath occasion to ride to *Jerusalem*, and doth command them to fetch an *Als* to carry him thither, they will be found transgressors if they do not hear him so as to do it. That and such like things were to be obeyed when commanded: but the command being obeyed the will of *Christ* was performed, and being performed it ended; for as much as it was a command extending onely to that particular occasion and no further; but the Doctrine of *Christ* was and is to continue to the end of the world, *Matth. 28. 20.* Secondly, a commination extending it self to every transgressor in these words, *And it shall come to pass that every soul that will not hear that Prophet shall be destroyed, &c.* whence it's clear that the refusing to hear *Christ* in whatsoever he saith makes him that so doth culpable and liable to the greatest punishment; for he shall be destroyed: God will not dwell with him; he hath not God; a punishment equal with the greatest that can be imagined; nay, I may say it's the greatest.

Inquirer. *Who is it then that will not fall into condemnation, seeing there is none that keeps all that Christ hath said?*

Answer. It's true, there is none but at one time or other doth transgress against the very beginning word of *Christ*: but doth it therefore follow that they that do not keep the sayings of *Christ* (as the Scripture saith) shall not be destroyed, if they persist in so doing, and do not turn to *Christ* by acknowledging their transgression, and submitting to his will, at least in the beginning

M

Prin.

Principles of his Doctrine, the *A B C* of Religion; but if they do turn to God through *Christ* they will finde pardon (notwithstanding they have not obeyed *Christ's* Doctrine, but now from the heart do; For God is ready to pardon, gracious and mercifull, slow to anger, and of great kindness, *Nehem. 9. 17.* Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, *Isai 55 7.* See also *Micah 7. 18.* *Exod. 34. 6, 7.* *Ezek. 18. 27, 28, 29, 30, 31, 32.* But consider that we may not think to excuse or give allowance to our selves to sin or transgress against any of the sayings of *Christ*, because God is good and delighteth in mercie, nor because there is none but sins at one time or other against some of *Christ's* sayings; for certain it is that whosoever doth, whether it be by not submitting at all to none of them, as the Church of *Rome* and *England*, or you my friends the Inquirers, that have hitherto slighted one of them, and so transgress against *Christ's* Doctrine, or any of those that have submitted unto all the Principles thereof by not abiding in them, God will require it at their hands, *Deut. 18. 19.* Except there be a turning from sin to God by repentance.

*Arg. 2.* If we are expressly commanded to hear whatsoever *Christ* did say, then there is a command for Laying on of Hands.

But we are expressly commanded to hear whatsoever *Christ* did say.

Ergo, There is a command for Laying on of Hands.

The minor is clear from *Acts 3. 22, 23.* *Deut. 18. 19.* *Mat. 17. 5.* The Antecedent is plain. The Consequent is thus proved.

If Laying on of Hands be a saying of *Christ*, then there is an express command for Laying on of Hands.

But Laying on of Hands is a saying of *Christ*.

Ergo, There is an express command for Laying on of Hands.

The minor is undeniably clear from *Heb. 6. 1, 2.* The Antecedent also. The Consequence is unavoidable; for if we must hear *Christ* in all things he hath said, as we must, then *Christ* is to be heard in this thing, *viz.* Laying on of Hands, it being one

## Of Laying on of Hands.

83

of his beginning words or teachings, otherwise it could not be said to be his Doctrine.

Arg. 3. *If Christ taught nothing but what he received by command from his Father, then there is a command for Laying on of Hands.*

*But Christ taught nothing but what he received by command from his Father.*

Ergo, *There is a command for Laying on of Hands.*

The minor is full and clear from *Joh. 12. 49, 50.* where Christ saith, *For I have not spoken of my self but the Father which sent me, he gave me a commandment what I should say and what I should speak, and I know his commandment is life everlasting, whatsoever I speak; therefore even as the Father said unto me so speak I.* The Antecedent is as plain. The Consequent is irrefragable. For if Christ spake nothing but what he received by command from his Father, then his Father commanded him to teach Laying on of Hands; for that he did teach it's one Principle of his Doctrine, *Heb. 6. 1, 2.* It then unavoidably followeth, that Laying on of Hands was commanded by the Father to be taught and practised by us, if we be his friends. But for further proof of the Consequent take this Argument.

*That which Christ taught he taught by command from his Father.*

*But he taught Laying on of Hands.*

Ergo, *Laying on of Hands is a command of the Father.*

The major is undeniable from the forecited places *John 12. 49, 50. chap. 8. 28, 29. Deut. 18. 19. Acts 3. 22, 23.* The minor is the same *Heb. 6. 1, 2.* it being there called a Principle of Christ's Doctrine, which could not be if he never taught it.

It being thus proved, that there is a command issued forth from God for Laying on of Hands, it will unavoidably follow, that it's a dutie to be observed by the baptized as such, (as is before shewn, that the Laying on of Hands mentioned *Heb. 6. 1, 2.* is that onely, and neither of the other two) which I shall further make appear thus.

Arg. 4. *That which is Gods counsel ought not to be rejected, but is a duty to be observed.*

M 2

But

*But Laying on of Hands is Gods counsel.*

*Ergo, Laying on of Hands ought not to be rejected, but as a duty to be observed.*

The *major* is out of doubt. The *minor* is thus proved.

*Either Laying on of Hands is Gods counsel or mans tradition.*

*But it's not mans tradition.*

*Ergo, It's Gods counsel.*

To me the *major* is undoubtedly true; for I do not understand that there is any *medium* between Gods counsel or commands and mens traditions (in point of durie or worship) but that they must of necessity be either the one or the other. The *minor* I presume no man will denie; because so to do were to say that *Christ* did preach for Doctrine that which was mans tradition; and that his *Apostles* did so do likewise, and teach others so to do; and what were this to say, but that *Christ* and his *Disciples* taught men their fear towards God to be after the traditions of men, which were an intolerable absurditie. The Consequence must therefore unavoidably follow.

*Arg. 5. That which there is both command and example for, is a duty to be observed:*

*But for Laying on of Hands there is both command and example.*

*Ergo, It's a duty to be observed.*

The *major* is unquestionable. The *minor* is clear, for that there is a command for Laying on of Hands, I have plainly proved: that there is example is out of doubt, as appears *Acts* 8.15, 16, 17. *ch.* 19.6.

*Arg. 6. That which God bore witness to by the gift of his Spirit may not be neglected, but is to be observed.*

*But Laying on of Hands God bore witness to by the witness of his Spirit.*

*Ergo, It may not be neglected, but is a duty to be observed.*

The *major* is clear from *Heb.* 2.1, 2, 3, 4. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip; for if the word spoken by *Angels* was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape



escape if we neglect so great salvation? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will. From which place it's apparant, that such things as God bore witness to by signs and wonders and divers gifts of the Spirit, may at no hand be neglected, but in the neglect thereof there can be no other expectation but the just recompence of the reward of a transgression more terrible than that transgression that was against the word spoken by Angels. The minor is also clear from Acts 8.17. *Then laid they their Hands on them and they received the Holy Ghost also,* Acts 19.6. *And when Paul had laid his hands on them the Holy Ghost came on them, and they spake with Tongues and prophesied.* Which signal testimonie of Gods presence with them in that service doth give me assurance that it's of God, (*viz.* Laying on of Hands) and the dutie of all baptized believers to submit unto it, being from Heaven so eminently confirmed as it was, in that God shewed more than an ordinarie presence of his Spirit.

Thus are these seven Questions answered also, though briefly yet I hope satisfactorily to him that is not biassed and set or resolved to oppose the truth. The last thing I have to speak to as to this Principle is, (I having already demonstrated that the Laying on of Hands *Heb. 6.6.2.* is that *Acts 8.17. chap. 19.6.* and that there is a command exhibited to warrant the practice, and that it's the dutie of baptized believers as such to submit to it, there being a common end assigned) that such as do oppose and refuse to submit to Laying on of Hands, though baptized, are not communicable; for the proof of which I shall give several Reasons, which are as followeth.

First, because Laying on of Hands is a Foundation-principle as Baptism and the rest are: now although there may be communion held where differences are but in circumstantials, yet it's granted by most that it cannot be where differences are in fundamentals: this reason will therefore without doubt hold sufficient of it self to prove that which it's brought for, even upon the Inquirers own ground and practice; For why do they refuse communion

munion with those that are not baptized, but do sprinkle Babes, if not for this reason, *viz.* because they err in a fundamental point, it being every jot as good reason that they should have communion with those who differ from them in nothing but baptism, as that we should have communion with them who dissent from us about Laying on of Hands, being truly a part of the foundation-doctrine of *Christ*, as either Repentance, Faith, or Baptism are; and if so as necessarie and essential to the building as they are; for without the foundation-parts be laid, we know the fabrick will not stand, but the more and higher any build upon such a foundation that is weak in any part thereof, (much more if a Principle be wanting) the more it will endanger the building. We cannot therefore joyn our house to theirs, lest while we build together we fall together; for *Christ* testifies that he which hears his words and doth them not is like a man that built his house upon the sands, *Matth. 7. 36, 27.* How unlike such a Foundation is to keep up a house may easily be perceived, See also *Luke 6. 47, 48, 49.* And would they have us build with them on the sands? How can we do it and escape falling, when the storms arise and beat against us? *If the foundations be destroyed, what shall the righteous do? Psalm 11. 13.*

Secondly, *Because they live in the breach of and in opposition against a command of God, an oracle and a principle of Christs doctrine.* Now to have communion with them were to make our selves as well as they guiltie of transgression, even of their sin. We are exhorted to *have no fellowship with the unfruitfull works of darkness, but rather reprove them: Ephes. 5. 11.* Now although the Apostle in this place speaks of fleshlie uncleannesses, yet it cannot be denied but that disobedience to Gods command, oracle, and *Christs doctrine*, is an unfruitfull work of darkness, and that which we must have no communion with. Now how we can have fellowship with the worker and have no fellowship in the work is more than I can understand.

Thirdly, *Because we are commanded to withdraw from such as consent not to the words of our Lord Jesus Christ and the doctrine which is according to godliness: 1 Tim. 6. 3, 4, 5.* Now that they are such is manifest by their opposition against Laying on of Hands

Hands a part of that Doctrine, whom the Apostle there saith are proud, knowing nothing, (*viz.* as they ought to know) but doing about questions and strifes of words, &c. (as the Inquirers do witness their printed paper) we cannot have fellowship with them therefore without the breach of this command of the Spirit delivered by the Apostle.

Fourthly, *Because such as transgress against the Doctrine of Christ hath not God: 2 John 9.* as they do who submit not to Laying on of Hands, that being a part thereof, as hath been shewed, and by some of them confessed so to be; from whence I thus reason.

*Such as God refuseth to have communion with his People ought.*

*But God refuseth to have communion with such as transgress against Christs doctrine.*

*Ergo, His People ought.*

The major no man sure will denie. The minor the Apostle John will prove, 2 John 9. where he saith, *Whosoever transgresseth and abideth not in the Doctrine of Christ hath not God, &c.* He that hath not God hath no communion with him, but such as transgress against the Doctrine of Christ hath not God.

*Ergo, Such have no communion with him.*

Inquirer. *Sure this is a hard censure to say, that all those that do not submit to Laying on of Hands have no God: The Apostle John doth not say so.*

*Answer.* I confess that all such sayings are hard to those whom they concern; but I take them to be true, because the Spirit of God speaks them: and though the Apostle John doth not say that he that doth not submit to Laying on of Hands, (in so many words) yet he saith that whosoever transgresseth against the Doctrine of Christ hath not God, of which Doctrine Laying on of Hands is a part; therefore he that omits the performance of that transgresseth against the Doctrine; For the Apostle James saith, *Whosoever shall keep the whole Law, and yet offend in one point is guilty of all: James 2.10.*

If any shall object and say, the Apostle James speaks of the the Law of works.

*Answer.* Admit he do, but if they that did keep the whole Law

Law of works by transgressing in one point became thereby culpable of all, then much more they that do transgress against *Christ's* Doctrine in one point though they keep the rest, are so; by how much more the punishment is heightened, as the Apostle sheweth, *Heb. 10. 28, 29. He that despised Moses Law died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?* See chap. 2. 1, 2, 3, 4. whence it's plain and unavoidable that the transgression against the Law of *Christ* the Son is greater, and the punishment sorer, than the transgression against the Law of *Moses* a servant. My friends, I desire to deal faithfully and plainly with you, and not to sew pillows under your elbows, as many have done, and do, as the Prophet saith, *They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace: Jer. 6. 14. chap. 8. 11. Ezek. 13. 10, 11, 12, 13, 14, 15.* But I do desire rather to tell you the truth according to the light of my conscience though I am therefore accounted your enemy, although I am conscious, it's my love to you notwithstanding you and others say, it's my straitness and rigidness. No, it's not mine but the Lords straitness, his way is strait, and you and I must go through the strait if ever we will come into the broad. My desire is towards you, as the Lords was towards Israel, *Deut. 5. 29. where he saith, O that there were such a heart in them, (viz. the Inquirers, which is my heartie desire) that they would fear me, (viz. the Lord) and keep my commandments alway, that it might be well with them and with their children for ever.* I speak not my own words but the words of the Lord to you all whom it concerns; *Christ* himself saith, *He that loveth me not keepeth not my sayings; and the word which you hear is not mine but the Fathers which sent me: John 14. 24.* Here *Christ* himself doth charge you my friends, to be wanting in love to him, seeing you submit not to Laying on of Hands, which is a saying of *Christ*, it being one Principle of his Doctrine, *Heb. 6. 1, 2.* Blame us not then because we cannot have communion with you; the fault lieth at your door; we long for it, we seek it but

we

we cannot have it unless you break off this sin, (*viz.* your refusing to keep all the sayings of *Christ*, one of which you are wanting in hitherto) by Repentance and submission to Laying on of Hands, which with the Prophet we may say, *When will it once be?* Again *Christ* saith, *Why call ye me Lord, Lord, and do not the things which I say?* *Luke* 6.46. How can you call him Lord when you reject and oppose a saying of his? How is he your Lord whom you do not obey? Hath not the Lord said, we must hear him in all things whatsoever he shall say? and if we do not, the Lord hath said, we shall be destroyed, *Acts* 3.23, 23. O my friends! Consider then what danger there is in neglecting of any thing that *Christ* hath said; Think not what you have done enough, or your parts or knowledg sufficient to bear you out. The Apostle *John* saith, *Hereby we do know that we know him, if we keep his commandments: he that saith, I know him, and keepeth not his commandments is a Liar, and the truth is not in him; but who so keepeth his word, in him verily is the word of God perfected: hereby know we that we are in him: John* 2 3 4, 5. How can you avoid falling under this? Do you keep the commandments of *Christ*? Is not one of them Laying on of Hands? And is not that set at nought by you? Say not then You know God, lest you be found Liars; for you do not know as you ought to know. Ye are *Christ's* friends if ye do whatsoever he hath commanded: *John* 15. 14. And again saith *Christ*, *If ye love me, keep my commandments: ch.* 14. 15.

Inquirer. But what you say cannot be true, because it's written, *He that believeth and is baptized shall be saved: Mark* 16. 16. And such as shall be saved have communion with God. There's not one word of Laying on of Hands.

Answer. It's also written, that this is the will of him [the Father] that sent me, [*Christ*] that everyone which seeth the Son, and believeth on him may have everlasting life, &c. *J'n* 6. 40. And again saith *Christ*, *Verily, verily, I say unto you, He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life: Joh.* 5. 24. May we now conclude from these words, that they that believe (as most in England say they do)

notwithstanding they refuse to be baptized, are under the promise? There's not a word about Baptism, no more than there is in *Mark 16.16.* about Laying on of Hands. Shall we therefore say, It's no matter whether we are baptized or no? We believe, and therefore under the Promise of Life; we need not be baptized; we have communion with God, and they that are baptized ought to have communion with us also, though we are not (may any say) upon your grounds, but we shall know this will not excuse the one from being baptized, nor those that are baptized, if they have communion with them; because where ever the Scripture speaks of Faith, unto which the Promise of Life is annexed; it doth intend such a Faith which is lively, and that Faith is accompanied with Works, even obedience to *Christ* in whatsoever he hath said or commanded; it's that Faith which availeth, that works by love, *Gal. 5.6.* which Faith makes *Christ's* yoke easie, and this burden light, *Matth. 11.26.* For this is the love of God, that we keep his commandments, and his commandments are not grievous: *1 John 5.3.* Faith without Works is dead. Let not any one therefore boast of his communion with God that rejecteth or opposeth any of *Christ's* appointments; nay, though he is baptized, if he live in transgression against the Doctrine of *Christ* in any other part thereof, *John* saith, He hath not God; but he that abideth in the Doctrine of *Christ* hath both the Father and the Son, *2 John 9.* Therefore when *Christ* saith, He that believeth hath life, and he that believeth and is baptized shall be saved: it must be supposed, nay, it may out of doubt be concluded, that he doth intend such who being taught do observe whatsoever he [*Christ*] hath commanded, *Matth. 28.20.* but such as refuse and rebell are no longer under that Promise of Life and Salvation, and consequently have not communion with God, according to *2 John 9.* Now my Friends, consider seriously whether this be not your condition, you believe and are baptized. I do not denie, but do you observe all things *Christ* commanded his Disciples to teach the baptized to observe? I would not be thought to accuse you onely in this matter in controversie, I in my conscience cannot clear you. Do you hear *Christ* the great Prophet in whatsoever he hath said, as you are commanded by the Lord to do? *Acts 3.22,23.* Or is

not Laying on of Hands a saying of *Christ*? If it be not, shew it and clear your selves by the Word, if you can? and if you do we will, for my part I will take shame to my self, and give glorie to God in the acknowledgment of my mistake. But why do I thus speak, when I am ascertained that Laying on of Hands is a sure word of *Christ*, and a dangerous thing to neglect, it being confirmed from Heaven so to be by divers gifts of the Spirit, *Acts* 8. 17. chap. 19. 6. according to *Heb.* 2 4. The true Faith of the Gospel hath indeed the Promise of Life, which Faith is not a bare acknowledgment of *Christ* to be come in the flesh, and to die for our sins, (which the profaneest wretch in *England* almost doth believe) but where Faith is truly wrought it purifies the heart in obeying the truth, *1 Pet.* 1. 22. The Faith that saveth is accompanied with Works; he that so believeth will obey *Christ* in being baptized, because *Christ* doth require it; and when he is baptized he will not stop there, but he will submit to Laying on of Hands, because *Christ* taught it, that he might receive the Spirit the end of that service, he having laid the foundation he will labor to go on to perfection, walking in all well-pleasing; else his Faith, Baptism, yea and Laying on of Hands will be to far from giving him an interest in Life and Salvation, that his knowledg and practicing of them will rather be an aggravation of his condemnation. It may now easily be perceived, that the Promise of Life is not annexed simply to believing, nor to belief, and Baptism simply considered, (though the Promise of Life and Salvation upon a Scripture-account may not be applied to any man that doth not believe and is baptized) except there be a further progress in the Doctrine of *Christ*, nor then neither, without there be an abiding in that Doctrine, and from that foundation which is already laid, (according to that light and abilitie given) a faithfull labouring after perfection. By this that hath been said the Objection is removed, and the Reason given stands good, and doth sufficiently prove that such as do transgress against the Doctrine of *Christ* in their non-submission to and opposing any part thereof are not communicable, as the Inquirers have done and do, by printing, preaching, and publike disputing against Laying on of Hands, which is one of the first Principles of the Oracles of God, *Heb.* 5. 12. a beginning word of *Christ*,



chap. 6. 1, 2. and an Apostolical practice, *Acts* 8 17. chap. 19. 6.

Fifthly, because Union is the ground of Communion, saith the Prophet, *Can two walk together except they be agreed? Amos* 3. 3. *Christ* saith, *If two of you shall agree upon earth touching anything that they shall ask, it shall be done for them of my Father which is in Heaven: Matth.* 18. 19. Whence it's manifest that where there is no Union or Agreement, there can be no Fellowship, no walking together, no asking the Father for any thing. How can we ask the Spirit of God to be given according to his Promise and good pleasure with or amongst them when they oppose the means, *viz.* Laying on of Hands. Will not our sacrificing be rather an abomination to them than otherwise, as the children of *Israel* were to the *Egyptians*. What ever they do we believe the Promise of the Spirit, and that it is attainable by Prayer and Laying on of Hands now as well as in the primitive times. And if they do believe the end, yet they oppose the means; it's an abomination to some of them: then how can we have communion with them? or they with us? If we could, for as much as the thing we practice is worse than nought with them, let me a little speak for my self in this case, and the rest with me; I know the cause of our separating from them at the first was put on my score by them, *viz.* the Inquirers, and for that cause I have been looked upon as a Raiser of Sedition amongst them, as schismatical, and the like; but this I must say, that their unchristian-like opposition, which some at that time made, calling it, *viz.* Laying on of Hands, an Invention of the Devil, &c. made me and the rest the sooner desire to come out from amongst them; for when I was first in the practice of Laying on of Hands, I notwithstanding continued some time amongst them, preach'd it to them, and administred it on many, till they fell from reason to the aforesaid opposition, which was that which put me upon search of what I and the rest should do; and upon consideration I then thought and do still conclude, that where there is not a uniting in the rudiments of Religion there can be no safe communion; for if work-men shall go to build an House, and shall disagree in laying the Foundation-pieces, the one will lay them all, the other will lay but some, he that were wise would not build

build with such an one, lest when he hath proceeded far his work should fall, and he suffer loss. Our Apologie then for separating from them without doubt may be as good as the Church of *Englands* may be for their separating from *Rome*, if not better; as *as* the Independents are for their separating from the Church of *England*, and as the Inquirers can be for separating from the Independents; for what can they say for their separating from *Mr. Iohn Goodwin* that will not be as powerfull to prove the justness of our separating from them. What doth *Mr. Goodwin* differ from them, in nothing as I know but in the point of *Water-baptism*, which is but part of one Principle of *Christ's Doctrine*, and that too is owned by him to be an appointment of *Christ*, though he fail in the manner and subject, *viz.* Sprinkling instead of Dipping, and children instead of believing men. What reason then can be alleged for their non-communication with him that will not serve our turn to prove our non-communication with the Inquirers? They do not onely differ from us in and about part of a Principle of the Foundation but in whole if not in part of another, *viz.* the Baptism of the Spirit: I suppose if search were made we should finde that they exceedingly halt in that, either in believing that the gift of the Spirit is not now to be expected, or if it be, it's not given, which I take to be the very ground of their opposition against Laying on of Hands, which groundless conceit leads them to further disobedience. How can we then close with them so as to maintain fellowship, when their foundation is so shattered? What can their building be but tottering, and liable to fall, when the three thousand were baptized, *Acts 2*. They are said to continue stedfast in the Apostles Doctrine, & continuing in the Doctrine, they continued in fellowship, breaking of Bread and Prayer; where I note that the Unitie in Doctrine continued them in fellowship, though some do say that they had fellowship with the Apostles being baptized, before or without Laying on of Hands, which the Text doth not intimate, much less give them ground so to affirm, but contrariwise it doth prove to me that they were not admitted to Communion till they had submitted to the Doctrine, not in part but in whole, which how they could be said to continue in, before they submitted to, is that which I cannot understand.

Thus my friends have I given you some Reasons why I for my part cannot have communion with you, though I desire your everlasting good as mine own; and I could and do even beseech you to consider your state and standing, and weigh the danger there is in neglecting to obey *Christ* in whatsoever he hath said. You possibly may say, it's our want of love to you that hinders our communion with you, but let not such thoughts possess you, for it's our love to the truth of *Christ*, and the order that he hath prescribed that will not permit us, as the case stands with you; neither do I think that those that can have communion with you who are under Laying on of Hands do love you as they ought, though they profess they do; for love is not a blinde Boy, but is to be placed on such Objects as *Christ* presents to us; and therefore where we deal plainly and faithfully there we love most; we can and do love you for the truths sake, you own so far as you do, but we cannot, nay we dare not love you with the love of brethren in Gospel order, except you loved *Christ* so well as to do his will in this Word of his, *viz.* Laying on of Hands; for my part I never did affect division, nor do not, I rather seek peace and unitie, it's that I labor for, and the contrary I abominate among Saints, if it may be had with truth and honor to *Christ*; but to make such a union that the Word will not warrant and *Christ* will not say *Amen* to, is but daubing with untempered Morter, *Ex. 13. 11, 12, 13, 14.* and such a wall will not stand, the Lord hath said, *So will I break down the wall that ye have daubed with untempered Morter, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord; then will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered Morter, and will say unto you, The wall is no more, neither they that daubed it: v. 14, 15.* God doth not approve of unsound proceedings in his people, they must love the truth and peace, *Zech. 8. 19.* not peace without truth; there must be the unitie of the Spirit where the bond of peace is kept, *Ephes. 4. 3.* though we desire to seek it and as much as in us lieth, to live peaceably with all men, having and keeping a good conscience, void of offence both to God and men. To conclude, let me leave

leave this upon all men who oppose any part of *Christ's* Doctrine, that they would not flatter themselves, but walk here, and obey *Christ*, so as they may be able to give an account to *Christ* at the last day, it will be sad for those that cannot give one with joy and boldness at the day of appearance. I had rather be found doing than neglecting, though I would not willingly nor knowingly do more than *Christ* hath commanded me to do: but I shall leave what I have said to consideration, and at this time cease to say any more to this Principle of *Christ's* Doctrine, viz. Laying on of Hands.

S E C T. V.

*Of the Resurrection of the Dead.*

I N this Principle of Religion I shall first take notice of the order that is to be observed in the Resurrection.

First, of the Resurrection of *Christ*, and when he arose from the Dead.

Secondly, of the Resurrection of his Saints, and when they shall arise from the Dead.

Thirdly, of the Resurrection of all men, and when they shall be raised.

Our Lord *Jesus Christ* who according to the will of the Father suffered death for the sins of the world being judged and condemned by *Pilate* through the instigation of the *Jews* was in his innocencie crucified by them, but God the Father by his power raised him to life, as the Scriptures witness. When *Mary Magdalen* and the other *Mary* went to see the Sepulcher where *Christ* was laid, *Matth.* 28.1. They finde the Angel of the Lord there, who said unto them, *Fear not ye, for I know that ye seek Jesus which was crucified, he is not here, for he is risen, as is said, Come see the place where the Lord lay: v.4.* After this *Jesus* appeared to his Disciples.

First, to those women as they went to tell his Disciples.

Secondly, to the eleven in a Mount, where he gave them their  
great

96      *Of the Resurrection of the Dead.*

great Commission to preach and baptize, v. 9, 17, 17, 18, 19: This *Matthew* witnesseth. *Mark* likewise beareth witness to the Resurrection of *Christ*; for he saith, when the women came to seek *Iesus*, *Entring into the Sepulcher they saw a young man sitting on the right side, cloathed in a long white garment, and they were affrighted, and he saith unto them, Be not affrighted, ye seek Iesus of Nazareth which was crucified, he is risen, he is not here, behold the place where they laid him: Mark 16. 5, 6.* Then he appeared first to *Mary Magdalen*, v. 9. after that he appeared to two of them as they walked, &c. v. 12. Afterward he appeared unto the eleven as they sate at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen: v. 14. where he according as *Matthew* hath it, gave them their commission. *Luke* also agrees with *Mark* in what he testifies concerning this thing. The Angels (that appeared to the women who were afraid and perplexed) saith unto them, *Why seek ye the living among the dead? he is not here but is risen, &c. Luke 24. 5, 6.* We may also reade how that *Christ* appeared unto two Disciples as they went to *Emmaus*, and went with them, and upon his demanding of them the reason of their communication and sadness, and their answer unto him, he upbraided them with their foolish slow-heartedness in not believing all that the Prophets had spoken, *And beginning from Moyses and all the Prophets he expounded unto them in all the Scriptures the things concerning himself.* But they knew him not, for their eyes were holden, as may be read from v. 13. to the 30. then he sate at meat with them, and took Bread and blessed it, and brake, and gave to them; after this he appeared to the eleven, *But they were terrified and affrighted, and supposed that they had seen a spirit, and he said unto them, Why are you troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bone as ye see me have: v. 36 37, 38, 39.* The Apostle *Iohn* also bears witness to the Resurrection of *Christ*, when *Mary Magdalen* came and told the Disciples that she had seen the Lord, &c. Then the same day at evening being the first day of the week, when the doors were shut where the Disciples were assembled  
for

## Of the Resurrection of the Dead.

97

for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you, and when he had so said, he shewed unto them his hands and his sides, then were the Disciples glad when they saw the Lord: *Iohn 20.18, 19, 20.* He appeared to them again after eight days, *v. 28.* and the third time upon the shore, *chap. 21.4.* which *Iohn* testifies to be the third time that Jesus shewed himself to his Disciples after that he was risen from the Dead, *v. 14.* after Christ was ascended to his Father, and the Holie Ghost given according to the Word and Promise of Christ. The Disciples began to preach boldly the Doctrine of the Resurrection, as appears *Acts 2.* when at the pouring out of the Spirit the beholders were amazed, some mocking, saying, *These men are full of new wine, v. 13.* Peter standing up with the Eleven demonstrates unto the multitude that they were not drunk, but that it was that which was spoken by the Prophet *Isaiah*, as you may reade at large from *v. 13. to v. 22.* and at *v. 22.* he saith thus, *Ye men of Israel hear these words, Jesus of Nazareth a man approved of God among you, by miracles, wonders and signs, God did by him in the midst of you, as ye your selves also know him, being delivered by the determinat and foreknowledge of God ye have taken, and by wicked hands have crucified and slain whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. v. 23.* and at *v. 32.* he saith, *This Jesus hath God raised up, whereof we are witnesses.* Thus he preached the Resurrection of Christ, using many Arguments to prove it to them, which may be read and weighed at leasure by any: so likewise in the *chap. 3. v. 15.* he telleth the Jews they had killed the Prince of Life whom God hath raised from the dead, whereof we are witnesses, See *chap. 4. 10. chap. 5. 30.* And with great power gave the Apostles witness of the Resurrection of the Lord Jesus, and great grace was upon them all: *Acts 4. 33.* Thus is the Resurrection of Christ testified by a cloud of witnesses, which may put it out of doubt to all men that have the use of reason. As Christ was raised, so he was the first that rose from the Dead: he is the first fruits of them that slept: *1 Cor. 15. 20.* in the order of the Resurrection Christ is first, as saith the Apostle, *For as in Adam all die, even so in Christ shall all be made alive, but eve.*

ry man in his own order, *Christ the first fruits, afterwards they that are Christs at his coming: v. 22, 23.* But now the question is, what of *Christ* is raised from the Dead; some say that he was onely quickned in the spirit; something of spirit (say they) is onely raised, nothing of flesh.

To which I answer, that if *Christs* bodie or flesh died, then *Christs* bodie or flesh was raised, but *Christs* bodie or flesh died, Ergo, *Christs* bodie or flesh was raised; that *Christ* suffered or was put to death in the flesh, the Apostle *Peter* is clear, *1 Pet. 3: 18.* For *Christ* also hath suffered the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened in the spirit. Again chap. 1. For as much then as *Christ* hath suffered for us in the flesh, arm your selves with the same minde, for he that hath suffered in the flesh hath ceased from sin. In both places it's affirmed by the Apostle that *Christs* bodie or flesh suffered death: now that which died rose again, even his bodie or flesh, else what became of it? His bodie was laid in the Sepulcher. The Text saith, *Ioseph of Arimethea* begged his bodie of *Pilate*, and it's said, *When Ioseph had taken the bodie he wrapped it in a clean linnen cloath, and laid it (viz. his bodie) in his own new Tomb, &c. Matth. 27. 59, 60. Mark 15: 45 46. Luke 23. 52, 53. Iohn 19. 38, 39, 40.* From which places it's evident that *Christs* bodie was nailed to the Cross, crucified, dead, begged by *Ioseph*, wrapped in a clean linnen cloath, and laid in the Tomb: moreover the *Jews* they took care he should not be stollen away by his Disciples in the night, and therefore they rolled a great stone on the Sepulcher, and set men to watch it, *Matth. 27. 63, 64, 65.* So that no deceit could be used to convey his bodie away; now when the women that went to the Sepulcher came to anoint the bodie of *Christ*, the Angel said unto them he is risen, he is not here, behold the place where they laid him, *Mark 16. 6.* Now if his bodie were not risen, but his spirit onely, then they would have seen it: when *Peter* and the Disciple whom *Iesus* loved went to the Sepulcher, and looked in, they saw the linnen cloath he was wrapped in, and the napkin that was about his head, but his bodie they saw not, that was risen, and they believed: moreover when *Peter* and *Iohn* were gone the women tarried weeping, and why did they weep? Be-

cause



## Of the Resurrection of the Dead. 99

cause (say they) they have taken away my Lord, and I know not where they have laid him. She not thinking that Christ was risen concluded some or other had taken him away, for gone he was; and saith the Text, *When she had thus said, she turned her self back and saw Jesus standing, and knew not that it was Jesus.* Jesus saith unto her, *Woman why weepest thou? Whom seekest thou?* She supposing him to be the Gardiner, saith unto him, *Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away:* Jesus saith unto her, *Marie, she turned her self, and said unto him, Rabboni, which is to say, Master:* John 20. It seems by all this that the bodie of Christ was gone, Marie weeps, not thinking nor knowing what was become of it. Whence I conclude that the bodie or flesh of Christ was raised from the Dead, unless it can be proved (which I am sure cannot), that his Disciples had stolen him away, that the Chief Priests and Elders knew to be false, for they took counsel to give large moneys to the Souldiers, whom they suborned to say, His Disciples came and stole him away by night while we slept, which they need not have done if it had been true, *Matth. 28. 12, 13.* But further it will appear that the bodie or flesh of Christ was raised from the Dead by his own words; for when he appeared to his Disciples, *Ln. 24. 36, 37.* the Text saith, they were terrified and affrighted, they supposing him to be a spirit, *And he [Jesus] said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self,* (as if he should say, Not another nor nothing in my stead) *handle me and see, for a spirit hath not flesh and bones as ye see me have, and when he had thus spoken he shewed them his hands and his feet:* v. 39. 40. So likewise John 20. 19. 20. when Jesus came and stood in the midst of his Disciples, the Text saith, *He shewed unto them his hands and his side, then were the Disciples glad when they saw the Lord.* Yet notwithstanding this, and all the report that went, that Jesus was risen, one of the twelve called *Didimus* being not with the Disciples (when Christ was with any of them) would not believe, no not unless he himself should see his hands and the print of the nails, and thrust his hand into his side; but after eight days Jesus came again to his Disciples, *Thomas* being with them, *Thom* saith he,

[Jesus] to Thomas, *Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing,* and Thomas answered and said unto him, *My Lord and my God: v. 27, 28.* How many unbelieving Thomas have we now, that will not believe that Christ is risen? or that if he be, it's in a spiritual sense, as they call it, in them, and no otherwise; or if they do believe he is risen, it's not his bodie or flesh that is raised, notwithstanding the Scripture is plain and full to prove it is; but as Christ said unto Thomas, *Because thou hast seen me thou hast believed, Blessed are they that have not seen and yet have believed.* If death held that flesh in the grave he would have seen corruption, contrarie to what the Psalmist foresaw by the spirit of Prophecie, who saith, *Thou wilt not leave my soul in Grave or Hell, neither wilt thou suffer thine holy one to see corruption: Psalm 16. 10.* which the Apostle Peter proves to be meant of Christ: *Acts 2.* for he saith, *David being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his Throne, he seeing this, before spake of the Resurrection of Christ, that his soul was not left in Hell, neither his flesh did see corruption.* Now if the flesh of Christ was not raised it then saw corruption, but it saw no corruption, therefore the bodie or flesh of Christ was raised.

I know and am not ignorant of what Objections some make, as that flesh and blood cannot inherit the Kingdom of Heaven, &c. which I shall in its place hereafter answer, but for the present pass it by, and speak somewhat to the time, that Christ lay in the earth, and when he arose from the Dead.

The Scripture is clear both from Christ himself and the Apostles, that Christ was crucified, laid in the Tomb, and rose again the third day, and appeared to many, as is above made manifest. When the Scribes and Pharises desired a sign of Christ, his answer unto them is, that there should be no sign given them but the sign of the Prophet Jonah, *For (saith Christ) as Jonah was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights in the heart of the earth, Matthew 16. 20.* The Lord Jesus in this place doth manifestly declare that he should lie three days and three nights in the earth,

## Of the Resurrection of the Dead. 101

answerable to *Jonas* he being so long in the Whales bellie, which was the sign *Christ* would give. When the *Jews* asked *Christ* what sign he would shew, *John* 2.18. seeing he did those things, (*viz.* drove out the money-changers, the Sheep and the Oxen, &c. *v.* 14, 15, 16. *Jesus* answered and said unto them, Destroy this Temple and in three days I will raise it up: *v.* 19. they supposing that he spoke of the material Temple at *Jerusalem*, thought he was not to be credited in what he had said; and then said the *Jews*, Forty and six years was this Temple in building, and wilt thou rear it up in three days? but (saith the Text) he [*Christ*] spake of the temple of his body. When therefore he was risen from the dead his Disciples remembered that he said this unto them, and they believed the Scripture and the word which *Jesus* had said: *v.* 20, 21, 22. This was the sign that *Jesus* would give them, *viz.* that they should destroy the temple, meaning they should put him to death, but he through the power the Father had given him could take it up again, which he did, he rising the third day according as he had said he should. The chief Priests and Pharises who were blinde leaders of the blinde, were so far from being satisfied with this sign that *Christ* would give them; in so much that they brought in to *Pilate* as one charge they exhibit against *Jesus*, and suborn witnesses that said, This fellow (meaning *Jesus*) said, I am able to destroy the temple of God and build it in three days: *Matth.* 26.61. but *Christ* did not say so, but unto the *Jews* he said, Destroy the Temple, as if he should say, Put me to death as ye intend, and as it's appointed you shall & I shall & will raise my self up in three days, for I have power to lay down my life & to take it up again, their witness was false also in respect of the Temple, for they knew full well that *Christ* did not mean the Temple where the money-changers were, but the temple of his bodie, as appears *Matth.* 27.63. where the chief Priests and Pharises came to *Pilate*, saying, Sir, we remember that that deceiver said (meaning *Jesus*) while he was yet alive, After three days I will rise again. So that they knew well enough that *Jesus* spake of the Resurrection of his bodie though they were so wilfully blinde and incredulous that though he spake truth to their consciences, yet nothing satisfied them more than his blood, which to have

102 *Of the Resurrection of the Dead.*

they brought in false witness, as is before said. The Apostle *Paul* likewise bears witness that *Christ* rose from the dead the third day, *1 Cor. 15. 3, 4.* Where (saith he) *I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures.* From which it's clear that *Christ* was raised the third day, as *Jesus* himself said he should, but now notwithstanding all this it may be a question whether he did or no, if it be as the national Priests in *England* and *Rome* give out, for they say that *Christ* died upon the day vulgarly called *Good Friday*, and upon that account they have and do some of them superstitiously keep that day in remembrance thereof: now if it were so, and if *Christ* rose on the full which is likewise vulgarly called *Sunday*, in the morning before Sun-rising, as he did, for *Marie Magdalen* was there, viz. at the Sepulcher by Sun-rising, and then was the stone rolled away from the door of the Sepulcher, and *Christ* was risen, *Matth. 28. 1.* *Mark 16. 2.* *Luke 24. 1, 2, 3.* *John 20. 1, 2.* which blinde conceit of the Priests hath been a means to this day to harden and keep in blindness the unbelieving *Jews* to my knowledge, who have discoursed with them both in *Holland* and elsewhere, who (viz. the *Jews*) upon what the Priests do affirm touching this matter, conclude that *Christ* was a deceiver, and that he did not lie three days and three nights in the heart of the earth and then rise as he said he should, I shall therefore offer something to prove that *Christ* did not rise till the third day, according to the Scriptures: if we consider and compare the Scripture we shall finde that *Christ* did not suffer on that day called *Friday*, but on some other day; it's true he did suffer the day before a Sabbath, as is plain and cannot be denied, *John 19. 31.* But now the question is whether it were the seventh-day Sabbath which they did observe weekly throughout their generations, according as God had commanded them, saying, [Six days shalt thou labor and do all your work therein, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, &c.] or some other Sabbath, if it were the seventh day Sabbath, then *Christ* indeed was crucified on the day called *Friday*; and then if so, for my part I cannot understand how he could

could be said to rise on the third day, but rather on the second I shall therefore plainly shew that that Sabbath which followed the day Christ was crucified on was not the seventh day Sabbath but another, for we know or may know, that the Jews had many Sabbaths, as the Sabbaths of years, &c. as the Apostle hath it, Col. 2. 16. *Let no man judge you in meat or in drink, or in respect of an Holy-day, or of the New Moon; or of the Sabbath days.* Note not Sabbath day, but sabbath days in the plural. That it was not the seventh day Sabbath is clear, Joh. 19. 31. *The Jews therefore because it was the Preparation, that the bodies should not hang upon the cross on the Sabbath day, (for that Sabbath day was an High-day, &c.)* it may be easily perceived from these words, viz. [For that Sabbath was an high day] that it was another not the seventh day Sabbath, because though that was a Sabbath, and that wherein they were to rest from all their labour, yet this the Spirit gives a different Character, of calling it by way of eminencie, a high day, a day not ordinary. Again the Tex: saith, *Mat. 27 62, Now the next day that followed the day of the Preparation, the chief Priests and Pharisees came together to Pilate.* Whence I note, that if that had been the seventh day Sabbath they would not have to done; for if they that were so zealous for the Sabbath, that they took advantage as they supposed) against Christ for healing the Dropsie on the Sabbath day, Jo. 14. *Mat. 12.* and complained to Jesus of his Disciples for plucking the ears of corn, I say, if they had such a blinde zeal, that they would not permit themselves or others to do the afore-said things, sure their zeal would not suffer them to gather themselves together, and to go to Pilate, if it had been the seventh day Sabbath.

In the next place the business will be to make a Discoverie what Sabbath it was; if it were not the seventh day Sabbath, the Sabbath that the Apostle *Joh. 1* saith, was an high day, the day before which Christ was crucified, which is called the Preparation day, was the Feast of unleavened bread, in which Feast the Paschal Lamb was sacrificed, and celebrated: If any should object and say it could not be that, because that was past, because Christ with his Disciples eat it before he was taken. I answer, it's true he did so, but we are to note, that as the first day

of the Feast of unleavened bread was to be kept an holy Convocation to the Lord; so the last was also which I shall plainly shew, *Leviii:23 4,5,6,7.* It's thus written, *These are the Feasts of the Lord, even holy Convocations, which ye shall proclaim in their seasons, in the fourteenth day of the first moneth, is the Feast of unleavened bread, in the first day ye shall have an holy Convocation, ye shall do no servile work, see Numb.28.18.* Now if we compare this with the Evangelist, *Luke 22.1.* Now the Feast of unleavened bread drew nigh, which is called the Passover, *vers. 7.* Then came the day of unleavened bread when the Passover must be killed, *vers. 8.* And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat, *Mar. 14. 12.* *Mat. 26. 17.* which places plainly prove, that Christ kept the Passover with his Disciples, the fourteenth day of the first moneth *Abib* which was to be kept an holy Convocation unto the Lord: Now that the last day of the Feast of unleavened bread was so likewise, is evident from *Deut. 16. 8.* *Six days thou shalt eat unleavened bread, and on the seventh shall be a solemn Assembly to the Lord thy God, thou shalt do no work therein.* Now it's to be observed, that the night wherein Christ eat the Passover with his Disciples he was betrayed and and taken, *1 Cor. 11, 23.* for the Jews plotted and contrived how to take him before the Feast day, lest there should be an uproar among the people, *Mar. 14. 2.* and Christ being taken was accused, tryed, condemned and crucified on the sixth day of unleavened bread, which was the Preparation day for the seventh, which out of doubt was the day vulgarly called Thursday, all which considered the Jews have no cause to boast of any advantage they have against the Christians, and are left void of that which they urge (*viz.* that Christ lay but two days and two nights in the earth) as a reason to prove (as they say) that Jesus was not the Christ but a Deceiver; and the ignorant Priests have cause to be ashamed of their ignorance in this thing; let me by the way note one thing more, which is this; that at the time God had appointed that the Jews should keep this Feast of the Passover called the Feast of unleavened Bread which they were to keep as a memorial of their deliverance in the Land of *Egypt* from the destroying Angel, the blood of which Lamb they



they were to dash upon the posts of their doors, that so they might be known, that the Angel might pass over them, *Exod. 12* which I take to be a type of Christ, at that time I say was Christ our Paschever sacrificed for us, *1 Cor. 5. 7.* in the memorial of whom, and the deliverance wrought by him for the sons of men, we ought to keep the Feast (*viz.* the Supper of the Lord, which he instituted as a memorial of his death, and thereby to shew it till he come again) *Not with the old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened bread of Sincerity and Truth, 1 Cor. 5. 8.*

Before I leave speaking of this, *viz.* the Resurrection of Christ, I shall in a few words shew how necessary, yea and of what necessity it is, that we beleeve that Christ is risen, and that he rose the third day from the dead, without doubt it's that which will prove one main ground of our comfort here, and hope of our enjoyment of happiness hereafter if we beleeve it; and on the contrary if we do not it's that will mar all, for so the Apostle reasons, *1 Cor. 15.* *If Christ be not risen, then is our preaching vain, and your Faith is also vain, yea and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be the dead rise not, for if the dead rise not, then is not Christ raised, and if Christ be not raised your faith is vain, ye are yet in your sins, vers. 14, 15, 16, 17.* There is we may see such a necessity of the knowledge and belief of the Resurrection of Christ, that without it there can be no faith, no knowledg of the pardon of sin; for indeed if Christ was not raised from the dead, but death over came him, and kept him in his bonds, how can he be looked upon to be such a Saviour as he is? how could he take away our sins, and over-came Death, the Grave, the World, and the Works of the Devil, if he was over-come himself of Death? we were then indeed in our sins, we and all men have beleeved in vain, we are left without hope, for if Christ be not risen we cannot expect to rise from the dead, which if that were so; let us eat and drink though to morrow we should dye, let's make as much of this world, pleasures and profits as we can, if our hope be only in this life, as it is if Christ be not risen; it's no marvel that the Ranters can glory in that which should be



his shame, and can run into all manner of uncleanness; seeing he beleeves no other Resurrection of Christ than what is in him; he therefore hath no further expectation of a better life than what he enjoys here, but let them know Christ is risen, and is now in the presence of the Father, from whence he shall come to give them their portion in the Lake that burns with fire and brimstone which is the second death. I think indeed they, *viz.* the Ranters and the Quakers can have little expectation of a better life hereafter, but a worse they may which is their portion with the wicked, which may be by them expected, for how can they expect any other portion that beleeve not the Resurrection; let me in a word shew the benefit of the knowledge and belief of the Resurrection of Christ Jesus, he being raised from the dead, it plainly teacheth us, that he did effect the work he came to do, *viz.* to take away our sins and destroy the power of death, and of the Devil; and likewise by it is powerfully declared the satisfaction God the Father received in his sacrifice, in that he raised him from the dead, which signal testimony doth give all the faithfull an assured hope of their acceptation with God, through Christ and of a blessed Resurrection hereafter, without which they could have no such hope, therefore saith the Apostle, Rom. 8.34. *Who is he that condemneth, it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us?* Where we may note, that there is much assurance in that Christ hath died, but more in that he is risen from the dead, it's that which gives life to faith and encouragement to persevere in the way of Christ, though through much hardship and difficulty, we knowing he is able to save them to the uttermost that come unto God by him, seeing he [Christ] ever liveth to make Intercession for them, Heb. 7. 24. the life of Christ or his being raised from the dead, is that which is the Saints hope, for as much as Christ was delivered for our offences, but raised again for our Justification, Rom. 4. 25. what hope of life hereafter, or belief of Justification here can we have if Christ be not risen? what doth his death avail if he was over-come? and if death had the victory over him, how can we through Christ by faith glory and say, *Death is swallowed up in victory. O death where is thy sting? O grave where*

## Of the Resurrection of the Dead.

107

where is thy victory? the sting of death is sin, and the strength of sin is the Law, but thanks be to God which giveth us the victory through our Lord Jesus Christ, 1 Corin. 15. 54, 55, 56, 57. I say, if Christ be not risen, if death had the victory over him, so that his flesh saw corruption, the grave then swallowed him up in victory, then where's our hope? it's laid in the dust, in the grave, then are we of all men most miserable, we can expect no victory by him that was overcome himself, and is held in the bonds of death, but thanks be to the Lord, we may say with the Apostle, being assured that Christ is risen, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, 1 Pet. 1. 3. who by him [Christ] do beleve in God that raised him up from the dead, and gave him glory that your Faith and Hope might be in God, vers. 2. the Resurrection of Christ is a Faith establishing, and a soul consolating truth, what ground for Faith or comfort for the disconsolated soul can there be if Christ be not risen? none, no not one jot of peace here, nor hopes of life hereafter. Oh how are they then void of this peace and hope, that say Christ is not risen, as some affirm, but is still in the earth! O atheistical conceit, how do such men overthrow the Faith of some, and yet such men boast most (like the Pharisees) of their perfections, their great Revelations, their high enjoyment of Christ within them, and what not? O what darkness is this, more thick than the Egyptian darkness that might be felt, it's not Christ within them, but the spirit of the Antichrist, and of Satan, their Revelations are from him the living Spirit, that is now sent out in these last times into the world to make them beleve lyes, that will not beleve the truth that they might be saved; this we that beleve know that our blessed Lord saw no corruption, but his body or flesh was by the power of the Father raised from the dead, and is in his body or flesh ascended into Heaven, where he appears in the presence of God for us, from whence he shall come with power and great glory in the same body to render vengeance to them that know not God; and obey not the Gospel; then shall shame cover their faces, and destruction suddenly overtake them, as travel doth a woman with child, for

## 108 *Of the Resurrection of the Dead.*

when they shall crie Peace and Safetie, then nothing but destrucion shall be at hand, then shall they howl and roar for their blasphemies wherewith they blasphemed, in saying, *Christ* is not risen; then shall the Lamb that took away the sins of the world roar like a Lion, and utter his voice like Thunder; and when the Lion of the Tribe of *Judah* shall roar, then shall the beasts of the Forest tremble; for the Beast and the false Prophet shall be cast into the Lake that burns with fire and brimstone; then shall they say, Wo and Alas, for the day of his fierce wrath is come; then shall it appear and be made manifest that their revelations are delusions, and that they have spoken but not by *Christ*: let every soul therefore that expects to see the Lord with joy shun their diabolical conceits, and make it one Article of their Faith to believe that the bodie or fl sh of *Christ* which suffered death for their sins rose again the third day for their justification, and now sits at the right hand of God making intercession for them, without which belief they are undoubtedly yet in their sins.

I having thus given some brief hints touching the Resurrection of *CHRIST*, who was the first fruits of them that slept; and of the time when he was raised I must now come to speak to the Resurrection of his Saints; the next in order in the Resurrection which I shall speak,

1. Of the Order.
2. What of the Saints shall rise.
3. The time when.
4. The glorie they shall be raised to and enjoy in the Resurrection.

First, of the Order, the Saints such as follow *Christ* in the regeneration, that do not onely believe but suffer for his sake, as all the faithfull in all ages have, and do more or less, and do faithfully persevere in doing his will, shall next in order be raised from the dead, yea before the rest of the dead do live or are raised, this the Apostle *Paul* is clear in 1 Cor. 15. 22 23 24. *For as in Adam all die, even so in Christ shall all be made alive, (mark well) but every man in his own order, Christ the first fruits, afterward they that are Christs at his coming, then cometh the end, &c.* Where I note that the Saints those that are *Christs* shall be raised next in order to him, and that then cometh the end, that is, after that

## Of the Resurrection of the Dead. 109

that the bodie of others shall be raised, which shall more plainly appear, 1 *Thess.* 4. 16. *For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God, [Note] and the dead in Christ shall rise first.* In this place the Apostle doth plainly demonstrate that the dead in *Christ* is next to *Christ* in the order of the Resurrection: in so much that it's out of doubt or may be to all those that do believe the Scripture to be true, that the Saints shall be raised before the wicked, which is plainly implied in these words, the dead in *Christ* shall rise first; if they be first, then there are some that shall rise after them, as is yet more evident, *Revel.* 20. 4. 5. *And I saw (saith Iohn) Thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their fore-heads or in their hands, and they lived and reigned with Christ a thousand years.* Observe well, but the rest of the dead lived not again untill the thousand years were finished, this is the first Resurrection. In these two Verses there are two things full and clear to the purpose in hand. First, an Affirmation, *They lived and reigned with Christ, &c.* Secondly, a Negative, *The rest of the dead lived not again untill the thousand years were finished.* Which considered puts it out of controversie, viz. that the Saints in their order rise from the dead next after *Christ* and before the wicked who rise not untill a thousand years be finished after the Resurrection of the godly: but while I am a writing it comes into my thoughts how some say (as they did in the Apostles time) that the Resurrection is past already, and that there is no expectation of a future life neither for the godly or the wicked; and that all the joy the one shall have, and the punishment that is due to the other as a reward of their evil deeds is in this life, which blasphemous opinion the Apostle hath already refuted, whose words as also the words of our Saviour I shall bring to remembrance touching this thing *Luke* 20. 35. *But they which shall be accounted worthy to obtain that world and the Resurrection from the Dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the An-*

## 110 Of the Resurrection of the Dead.

gels and are the children of God being the children of the Resurrection: v. 36. where Christ doth affirm plainly that there is a world to come which he calls [*that world*] which they that are counted worthy to obtain cannot die any more, but are clothed with immortallitie. Christ further affirms the Resurrection; v. 37. Now that the dead are raised even Moses shewed at the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for (saith CHRIST) he is not the God of the dead but of the living, for all live to him. Whence one may reason, if God be the God of Abraham, &c. then the dead shall rise; but God is the God of Abraham, &c. therefore the dead shall rise: or thus, if God be not the God of Abraham, &c. then the dead rise no; but God is the God of Abraham, &c. therefore the dead shall rise. Again, God is the God of the living, not of the dead, therefore the dead shall rise.

If any should object and say, How is God the God of Abraham, &c. seeing Abraham is dead and is not yet living, being not yet raised?

I answer in Christs words, *All live to God: Luke 20. 38. Abraham, Isaac, and Jacob, yea and all the faithfull from Abraham, yea from Adam, to the day of the Resurrection are alive to him, being intolled in the Lambs Book of Life, and shall as certainly be raised as if they were already; and therefore to him that calleth those things that be not as though they were, Rom 4. 17. to him I say in Christs words, They are alive. Again Christ saith, John 5. 28, 29. Marvell not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Condemnation. Here Christ plainly affirms the Resurrection of them that are in the graves; whence I note, that there is a Resurrection of them that die bodily and are laid in the earth as Christ was; they I say shall be raised, all that are in the graves shall hear his [CHRIST'S] voice, and shall come forth, &c. See John 6. 40. Thus is their follie made manifest that say there is no Resurrection of the Dead. Let me give all men this to understand, that if the dead rise not, then are the*

Saints

## Of the Resurrection of the Dead.

111

Saints of all men most miserable, 1 Cor. 15. 19. *If in this life only we have hope in Christ we are of all men most miserable.* The Saints of all men are the miserablest if the dead rise not, because of their many afflictions, temptations and persecutions, they are as strangers and pilgrims in this life, they have no continuing Citie here, and in vain do they seek one to come, if their hope be onely in this life, if there be no Resurrection of the dead. The Saints of old were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth; and these all having a good report through faith received not the Promise: Heb. 11. 37, 38, 39. Now if the dead rise not these were indeed of all men most miserable, they though they received a good report through faith, yet they received not the Promise, nor never shall if the dead rise not; some were tortured not accepting deliverance, (why would they not?) that they might obtain a better Resurrection: Heb. 11. 35. O! how are their expectations frustrated, if the Resurrection be passed already, or if there be no hopes of a better life? What labor and affliction, torture and sufferings have they lost, if the dead rise not? What made them suffer all this but the hopes of a better life, a kingdom, joy, full enjoyment of substance? The Apostle exhorts the Hebrews not to cast away their confidence which hath great recompence of reward, Heb. 10. 35. What confidence is there of a reward to be received if the dead rise not? we may cast away all confidence if that be so. Let's take our pleasure here, and run greedily after profit, and cast away our Religion, Christ and God, and all, if the dead rise not; wee'll never expose our selves to shame, povertie and persecution, if this life be the best we shall enjoy, wee'll make the best on't while we have it, and not suffer reproach and be made a gazing stock to Angels and to men, may we say; but O! how atheistical such opinions are, as the saying, the Resurrection is past, and that there is no better or other life to be expected, may by what is above-said be easily perceived. How without God do such men live that denie the Resurrection of the Dead? What tends it to but contempt of God? What



What wickedness can be imagined that is not the consequent of such conceits? How are such opinions and the maintainers of them to be avoided, as the Apostle gives in charge to *Timothy*? *2 Tim. 2. 16. But shun profane and vain bablings, for they will increase unto more ungodliness, and their word will eat as doth a canker, of whom is Hymeneus and Philetus, who concerning the truth have erred, saying, that the Resurrection is past already, and overthrow the faith of some. No Resurrection it seems no Faith, the saying that it's past already destroys the faith and a good conscience too, for Hymeneus is said to make shipwreck of both, wherefore Paul delivered him to Satan that he might learn not to blaspheme, 1 Tim. 1. 19, 20. How many such as Hymeneus and Philetus were are there now in England? (whereby we may perceive it's the last times) that denie the Resurrection, saying, it's past, and that there is no other to be expected, whereby the faith of many is destroyed, but now as Jannes and Jambres withstood Moses, so do these resist the truth, men of corrupt mindes, reprobate concerning the faith, but they shall proceed no further, for their folly shall be made manifest unto all men, as theirs also was: 2 Tim 3. 8, 9.*

But I shall now come to speak of the second thing, viz. What of the Saints shall rise from the Dead. Many there are that say, The Saints shall rise, but not their bodies; but that which I shall say is this, that the bodies of the faithfull which die in the Lord shall be raised from the dead, not something instead thereof, but their fleshy bodies.

1. This shall be proved..

2. Some Objections shall be answered.

First, for proof I thus reason, *That of the Saints which dies shall be raised, but the body or flesh of Saints dies.*

Ergo, *The body or flesh of Saints shall be raised.*

The Antecedent is clear and inevitable throughout the Scripture; For if the dead rise not, then is not Christ risen: *1 Cor. 15. 16. Then they also which are fallen asleep in Christ are perished. v. 18. Whence, and so likewise from many other places we may note that the Apostles design is to shew that the dead rise, that which dieth or sleepeth shall be raised; and indeed it's improper to say any thing else can be raised to life but that which doth*



## Of the Resurrection of the Dead. 113

doth tast first of death, for the Apostle doth shew the contrary to be the imagination of a fool to think otherwise, when he saith, *Thou fool, that which thou sowest is not quickened except it die.* 1 Cor. 15.36. Whence I reason, whatsoever is quickened and raised to life must be that which first dies, but the bodie or flesh of men or Saints dies. *Ergo*, The bodie or flesh of men or Saints shall be quickened or raised to life.

If any should say it's true, that which is raised must first die, but it doth not follow that all that die are raised.

To which I answer, that though it's true, that all that die, that is, all creatures that die shall not be raised, yet all and every individual man or Saint shall be raised, and that ye and all that of them which die and are laid in the grave. *Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, &c.* John 5.28,29. Now I am sure where ever the souls of good and bad men are their bodies the fleshly part of them are laid in the graves, I mean of those that are dead, and therefore their bodies or fleshly part shall be raised, it shall hear *Christ's* voice and come forth, not part thereof, but the whole bodie; for further proof take this whatsoever of the Saints (that dieth whether bodie or soul) shall be made glorious that shall be raised from the dead, but the corrupt or fleshly bodies of Saints shall be made glorious. *Ergo*, Their corrupt or fleshly bodies shall be raised from the dead. The major is inevitable: the minor is clear from *Phil.* 3.21. *Who shall change our vile body that it may be fashioned like unto his [Christ's] glorious body, according to the working, whereby he is able to subdue all things unto himself.* The Apostle in this place doth plainly shew that the vile or corrupt bodies of the Saints shall be fashioned like to *Christ's* glorious bodie, which cannot be if their bodies be not raised from the dead, seeing in the grave there is no remembrance of God; *For in death there is no remembrance of thee, in the grave who shall give thee thanks?* Psalm 6.5. *Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction?* Psalm 88.11. Whence it's evident, that as the bodies of Saints must die before they can be raised, so they must be raised or else they cannot be glorified. Again, the Apostle saith, *When Christ who is our life shall*

shall appear then shall ye also appear with him in glory: Col. 3. 4. Ye shall appear, who shall? why the believing and sin-mortalitying *Colossians*. Can it be concluded from hence that the *Colossians* should not be glorified in their bodies? What doth Paul mean when he saith, *Ye shall appear*? Doth he intend their spirits should onely without their bodies? Sure that cannot be, seeing bodie, soul, and spirit, makes but one man here, 1 *Thess.* 5. 23. it will not hereafter; for if the spirits of men should onely appear in glorie with *Christ*, then the dead riseth not at all, there is no Resurrection; for most, nay I think all men say, The spirit never dieth. Thou fool, saith the Apostle, that is not raised, that doth not first die; and if the spirit be not raised, and that onely be glorified, then the bodie is not raised, because it's without a spirit, and a bodie without a spirit is dead, saith the Apostle *1 Cor.* 15. 28. Moreover the Apostle *Iohn* saith, 1 *Iohn* 3. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know when he shall appear we shall be like him, for we shall see him as he is. Where I note that the Apostle doth strongly import in these words, (*viz.* we shall be like him) that the bodies of the Saints should be raised to that state of glorie and perfection that they should be like *Christ*, we shall saith *Iohn*, (meaning himself and the sons of God he writ to) be like him, as if he should say, I *Iohn* and you the sons of God though now cloathed with mortalitye and corruption, yet this we know that when he appears we shall be like him, our bodies like his bodie, glorious, immortal, incorrupt; for we shall see him as he is, so we have it in many places of the Scripture. The Apostle *Paul* saith of himself, *Henceforth is laid up for me a Crown of Righteousness*: 2 *Tim* 4. 8. How could he say, it was laid up for him, if his bodie should not be raised? What was his spirit without his bodie capable neither of Crown or Kingdom, joy or sorrow? for men and all other creatures have all one breath or spirit, and in death there is no preheminent one above the other, onely in the Resurrection they are differenced, *Eccles.* 3. 19. And what is the bodie without the spirit, dead as is abovesaid, and capable of nothing but corruption, which the spirit is not? Therefore is the Resurrection of the bodie clearly proved by the Apostle when he saith, *For this corruptible must put on incorruption,*

and

and  
rups  
pass  
1 C  
mor  
man  
mer  
Lor  
bur  
in t  
is co  
stars  
in m  
to o  
neith  
man  
body  
Imm  
said  
that  
T  
say b  
God  
A  
Obi  
mean  
with  
and  
sed w  
laid  
down  
whic  
after  
on th  
again  
possi  
cor b  
likev

## Of the Resurrection of the Dead.

115

and this mortal must put on immortality, so when this corruptible shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. 1 Cor. 15. 53, 54. Here we plainly see that which is corrupt and mortal must put on incorruption, and immortality; now what of man is corrupt and mortal, if his body be not his body is, all men know by daily experience, they dye and turn to dust, as the Lord hath said, *Dust thou art, and unto dust thou shalt thou return*; Now the Prophet Daniel saith, *Many of them that sleep in the dust of the earth shall awake, &c.* Dan. 12. 2. That which is corrupt now will be incorrupt then, for they shall shine as the stars in the Firmament, and that which is mortal now will be immortal then; for Christ saith, They that are accounted worthy to obtain that world and the Resurrection from the dead, &c. neither can they dye any more, *Luk. 20. 35, 36.* that part of man that is corrupt and mortal must be granted by all to be the body or flesh, that part therefore shall put on Incorruption and Immortality; this I say, the Apostle plainly proves in the aforesaid place, which being proved I shall answer some objections that we brought against it.

The first Objection I meet with is 1 Cor. 15. 50. *Now this I say brethren that Flesh and blood cannot inherit the Kingdom of Gods, &c.*

*Answer.* The main thing to be considered in answer to this Objection, will be to shew what flesh the Apostle doth here mean, for I have already proved, that Christ arose from the dead with a body of flesh, as he himself saith a Spirit hath, *not flesh and bones as you see me have*; now the body that Christ was raised with, no doubt but he ascended into Heaven with; for he laid not down that body of flesh and took up another, but is set down in the Throne of the Majesty on high in the same body, which is intimated by the Apostle, *Heb. 10. 12.* *But this man after he had offered one sacrifice for sins for ever, sate down on the right hand of God.* Christ died a man for our sins, rose again for our Justification, and still remaineth a man, as the Apostle hath it, 1 Tim. 2. 5. *For there is one God and one Mediator between God and man the man Christ Jesus*; the Apostle likewise doth intimate no less, *Eph. 30.* where he saith, *For we*

*are Members of his body, of his flesh, and of his bone? How can the Saints be Members of the body of Christ, if he have none, or of his flesh and of his bone, if he have not flesh and bones now in Heaven as he had on earth after his Resurrection? This considered, the Apostle cannot be understood to mean that no flesh can inherit the Kingdom of God, for Christ in a substantial body doth, and the Saints shall, but by flesh we are to understand that the Apostle doth mean fleshly manners, or corrupt flesh which himself intimates in the following words; neither doth corruption inherit incorruption, corrupt and mortal flesh cannot we know inherit incorruption and immortality, therefore corruption must put on incorruption, and mortality must put on immortality; therefore saith the Apostle, Behold I shew you a myſterie, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the Trumpet shall sound and the dead shall be raised incorruptable, and we shall be changed, 1 Cor. 15. 51, 52. Christ when he came into the world took upon him the form of a servant, and became obedient to death, even the death of the Croſs, he was made like unto us in all things sin onely excepted, but when he had suffered death and was raised again to life, he was not so, death then had no more power over him, yet notwithstanding he had the same body for substance when he was risen as he had before he suffered death, so the Saints, though their bodies and flesh shall be changed from Corruption to Incorruption, from Mortality to Immortality, from Vileness to Glory, yet their bodies still be the same for substance, they were in this life; the Scripture when it speaks of flesh doth not always intend the fleshly substance, as Rom. 13, 14. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof. Here I say, the Apostle doth not intend the fleshly substance, but fleshly lusts, for we are not forbidden to make provision for the flesh, so as to provide things needfull, as food and raiment, but we must not provide for the satisfaction of the manners or lusts thereof, so as to prompt it in its desired lusts, which lusts or fleshly manners must be subdued, because it cannot inherit the Kingdom of God: so likewise, If ye live after the Flesh ye shall dye, saith the Apostle, but if ye through the Spirit do*

## Of the Resurrection of the Dead. 117

*mortifie the deeds of the body he shall live, Rom. 8. 13.* It's apparent here that the Apostle doth not intend fleshy substance, but the deeds thereof, which we through the Spirit must mortifie, as the Apostle doth exhort the Colossians, *Mortifie therefore your Members which are upon the earth;* to mortifie is to kill, now doth the Apostle exhort them to kill their Members, viz. their arms, legs, or any of the substantial parts of their bodies, no for (as the Apostle saith) *No man ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord the Church,* Eph. 5. 29. The members of that body, we are therefore to mortifie are Fornications, Uncleaness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry: Col. 3. 5. and the body unto which these belong as members is the body of death, which we onely can be delivered from by Jesus Christ, which body of death causeth the Apostle to say, *O wretched man that I am, who shall deliver me from the body of this death?* I thank God through Jesus Christ our Lord, so then with the mind, I my self serve the Law of God, but with the Flesh the Law of sin: Rom. 7. 24. 25. which body of death is not the visible substance of the body, or flesh, but of the minde, as saith the Apostle, *For so be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be:* Rom. 8. 6, 7. Now note the conclusion of the Apostle, *So then they that are in the Flesh cannot please God,* ver. 8. If by the visible substance or flesh is here meant and to be understood, then no man while he is in this earthly Tabernacle can walk acceptably to God, which appears otherwise by what the Apostle exhorts the Saints unto, *that ye might walk worthy of the Lord unto all pleasing being fruitfull in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power unto all patience and long suffering with joyfulness,* Col. 1. 10. 11. Moreover the Apostle saith to the Roman Saints, *But ye are not in the Flesh but in the Spirit, if so be that the Spirit of God dwell in you, now if any man have not the Spirit of Christ he is none of his, and if Christ be in you the body is dead, because of sin, but the Spirit is life because of Righteousness*

## 118 Of the Resurrection of the Dead.

*Answer*: *Rom. 8. 9. 10.* Can any man now that is in his right minde conclude, because *Paul* saith, *Ye are not in the flesh*, that the *Roman* Saints were at that time metamorphosed from a fleshly substance to a spiritual being? (which must be so, if the flesh here be meant the bodie or fleshly substance in which they were first created) or rather that by flesh is meant fleshly manners, evil concupiscence, inordinate affection, &c. which flesh those (that are in *Christ* and *Christ* in them) are not in, as the Text saith, *If Christ be in you the body is dead*, &c. *Christ* may be in those whose bodies who are not dead but alive, viz. the substantial bodie or flesh, as the Apostle saith to those that were yet in the bodie, *Know ye not that Christ is in you, except ye are Reprobates*: *2 Cor. 13. 5.* *Christ* was in them the hope of glorie, who yet had some of the above-mentioned members to mortifie: *Col. 1. 27.* That bodie therefore which is dead must be understood to be the bodie of death, of which bodie those things which must be mortified do belong to as members thereof, where the Scripture speaks therefore of flesh in these and many other places, (which for brevities sake I omit) it doth not mean our visible and substantial bodies or flesh, but our fleshly mindes, manners and corruptions, which is that that cannot inherit the Kingdom of God, nor our fleshly bodies neither till they be changed from mortalitie to immortalitie, from corruption to incorruption, from vileness to glorie, which they shall be at the day of the Resurrection, though for substance the same, viz. immortal, incorrupt and glorified flesh and bodies.

The second Objection I meet with is also in *1 Cor. 15.* and the 37. *And that which thou sowest thou sowest not that body that shall be but bare grain, it may chance of Wheat or some other grain.*

*Answer.* The Apostle in the next words doth answer this Objection himself; for he saith, *But God giveth it a body as it hath pleased him, to every seed his own body*: *v. 38.* Where we may note, and it's worthy our observation, that the Wheat or any other grain (according to the Metaphor the Apostle there useth) doth not rise another bodie in respect of the substance, but in respect onely of the change of one and the same substance from worse to better; as for example, when Wheat is sown it doth



doth not rise Barley nor no other grain, but as it was sown Wheat so it riseth Wheat; so when Barley is sown it doth not rise Wheat, but the same bodie riseth that was sown; God giveth it a bodie as pleaseth him, but to every seed his own bodie: and this is worthy our noting, (which will clear v. 37. from all mistakes) viz. that the very self-same Wheat that is sown doth rise the same, and is through the power of the almightie God brought forth again not another but the same bodie. So also saith the Apostle, *is the Resurrection of the Dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: v. 42, 43.* In which respect it is said, not to be the same bodie, viz. it was corrupt, but it's raised incorrupt; it was dishonorable, but it's in the Resurrection a glorified bodie; it died and was laid in the earth in weakness, but now, viz. in the Resurrection it's raised in power; but yet notwithstanding God giveth to every man his own bodie not another; for those that suffer with Christ shall reign with him. When John saw in the Vision an hundred fourtie and four thousand with the Lamb standing in Mount Sion, Rev. 14. the Spirit saith, *These are they which are not defiled with women, for they are Virgins; these are they which follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God and to the Lamb: v. 4.* Note well the weight that is in this Text to our present purpose, they that follow the Lamb whithersoever he goeth, the very self-same they are triumphantly with Christ upon Mount Sion; these are they (saith the Text) that followed the Lamb. &c. which though onely then were made known unto John in a Vision by the spirit of Revelation, yet they were the things that should shortly come to pass, Rev. 1. 1. See Rev. 20 4, by which it doth plainly appear that that bodie or flesh that is laid in the dust shall be raised to life by the almightie power of the Lord, as Job most exquisitely hath it, chap. 19. 25, 26, 27. *For I know (saith he) that my Redeemer liveth, and he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God whom I shall see for my self, and mine eyes shall behold, and not another, though my reins are consumed within me. Who so blinde that cannot see?*



see? and who so incredulous that will not believe that the righteous shall not see God in their flesh? *Job* doth comfort himself in the midst of all his miserie and afflictions with the hopes of this enjoyment, that *in his flesh he shall see God*, though worms destroy his bodie; and with his eyes behold him, though his reins be consumed. O (saith *Job*) *that my words were now written, O that they were printed in a book! that they were graven with an Iron Pen and Lead, in the Rock for ever: chap. 19. v. 23, 24.* Words it seems worthy to be recorded for future Ages to see and reade; words they are full of strength, comfort and soul-satisfaction. What, shall the persecuted, disdained and contemned Saints that are made a mock, and are held in scorn and derision by the world, a gazing stock and a by-word for the wicked; shall they I say, though worms destroy their bodies, see God in their flesh? What, distressed and friend-forsaken *Job* enjoy such glorie? O then! let's lift up our heads, let's rejoyce in the Lord; and again let's rejoyce and reckon with the Apostle, *that the sufferings of this present time are not worthy to be compared with to the glory which shall be revealed in us: Rom. 8. 18. Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you: 2 Cor. 4. 14. For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, but the thing which are not seen are eternal: v. 17, 18.*

These two Objections being answered, they being the greatest I know, brought against the Resurrection of our bodies, I shall now come briefly to speak to the third thing, *viz.* When the Saints shall be raised from the Dead. I having shewed before that the wicked such as died in unbelief shall not be raised at the same time the Saints shall, but a thousand years after to come: therefore to the thing in hand, we are to note that as there was a time when *Christ* was abased and disrobed of that glorie that he had from the beginning with his Father; I say, as there was such a time wherein he was upon the earth, and despitefully used by men, so there will come a time when *Christ* shall be exalted, yea made King of the whole Earth, as the Psalmist saith, *Ask of me*  
and

## Of the Resurrection of the Dead. 121

and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession: Psalm 2. Job saith, I know my Redeemer liveth, and that he shall stand the last day upon the earth. And when the seventh Angel sounded there were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ: Rev. 11. 15. These and many other places which might be alleged (were it that I am to write of) doth sufficiently shew that Christ shall be exalted even on the earth where he was abased; in order to which the Scripture largely speaks of his coming again, and his visible appearance the second time, as the Spirit saith, Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, even so Amen: Rev. 1. 7. At which visible and personal appearance of Christ, for so I may call it, because that which is to be seen, especially by the wicked, must be both visible and personal, for they shall see him whom they pierced, Christ's bodie and flesh they pierced, Christ's person or bodie, therefore they shall see and mourn, as the Prophet hath it, I will pour upon the House of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his eldest son, and shall be in bitterness for him as one that is in bitterness for his first-born: Zech. 12. 10. But to come to the matter in hand, the Saints who are the first fruits unto God and to the Lamb shall be raised from the Dead at the very time that Christ shall appear: this the Apostle is clear in 1 Thess. 4. 16, 17. where he thus speaketh, For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them, (viz. with the Dead in Christ which shall first rise) In the clouds to meet the Lord in the air, and so shall we ever be with the Lord. The Lord shall be raised immediately before, or at the appearance of Christ, as by this Text, for they (viz. the Dead, together with those Saints that are alive, who shall be changed) shall be caught up to meet the Lord in the air; which plainly sheweth

R that

that the time when the Saints shall rise is, the time when *Christ* shall come with power and great glorie to rule the Nations with a Rod of Iron, *Rev. 2. Psalm 2.* and to take possession of that which he is heir of, *viz.* the Earth and the Kingdoms of this world; for then shall be said, *The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* *CHRIST* intimates no less when he saith, *In my Fathers House are many Mansions, if it were not so I would have told you, I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto my self, that where I am there ye may be also:* *John 14. 2, 3.* Note when *Christ* comes again, as he saith he will, he then will receive his Saints unto himself, they then shall be raised at that time; therefore when *Christ* comes to reign a thousand years, his Saints are said to come with him, *And the Lord my God shall come, and all the Saints with thee: Zech. 14. 5.* I say when *Christ* shall come with power and great glorie, yea when he shall shake terribly the Earth, his Saints shall be raised from the Dead to meet him in the Air, and then shall they come with him, and ever be with him, as saith the Spirit, *And so shall we be ever with the Lord.* It's *Christ's* design to gather his Saints unto himself, as he prayeth, *Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world:* *John 17. 24.* But to come to a more direct proof, the Apostle saith, *When Christ who is our life shall appear, then shall ye also appear with him in glory: Col. 3. 4.*

Observe the time the Saints shall rise and be glorified is when *Christ* shall appear: the Apostle *John* likewise doth speak no less when he saith, *We know that when he shall appear we shall be like him, for we shall see him as he is: 1 John 3. 2.* Now if the Saints shall appear in glorie with *Christ* when he appeareth, and be made like him at the same time, it then unavoidably followeth that they then shall be raised, and put off corruption, mortalitie and vileness, and shall be cloathed with incorruption, mortalitie and glorie; therefore saith *Christ*, speaking of the signs of his coming, *And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.*

## Of the Resurrection of the Dead.

123

draweth nigh: Luke 21. 28. When *Christ's* coming is nigh, the Saints redemption from the bondage of corruption is at hand; therefore when other mens hearts fail them, *For fear, and for looking after those things which are coming on the earth, for the powers of Heaven shall be shaken.* Then I say, must Saints lift up their heads, because the Lords coming is at hand, when they shall receive the adoption, to wit, the redemption of their bodies. Rom. 8. 23.

Fourthly and lastly, I shall a little touch the glorie which the Saints shall receive and be invested in at the Resurrection which I have already given some hints of, but more particularly thus, the Saints (as is before shewn) shall not onely be raised incorrupt, immortal, with glorious bodies like unto *Christ, &c.* but they shall receive a Kingdom, they shall reign on the earth with *Christ* a thousand years, as saith the Spirit, *And they lived and reigned with Christ a thousand years:* Rev. 20. 4. And again, *And hast made us unto our God Kings and Priests, and we shall reign on the Earth:* chap. 5. 18. I am not ignorant what this truth and the professors thereof are branded with, but it's no matter, it's a precious truth plainly delivered in the Scriptures, and that which the Saints are to comfort themselves with while they are in this life, 1 *Thess* 4. 18. and that which the Prophets, *Christ* and his Apostles have witnessed; *Christ* saith to his Disciples, *Fear not little flock, it is your Fathers good pleasure to give you the Kingdom:* Luke 12. 32. The Kingdom and glorie to come the Father will give them, they are heirs with *Christ*, yea joynt-heirs with him, if so be they suffer with him they shall be glorified together, Rom. 8. 17. Look what *Christ* is Heir of the Saints are Heirs of the same, and look what *Christ* shall inherit the Saints shall inherit the same, *Christ* is Heir of all things, *Heb.* 1. 2. so are the Saints, whether the world, or life, or death, or things present, or things to come, all are theirs, 1 *Cor.* 3. 22. Whatsoever *Christ* shall possess they shall; to such as overcome, *Christ* will give power over the Nations, and he (*viz.* that overcomes) shall rule them with a Rod of Iron, as the Vessels of a Potter shall they be broken to shivers, even as I [*Christ*] received of my Father, *Rev.* 2. 26, 27. Agreeable to this the Prophet *David* prophesied, saying, *Let the Saints be joyfull in glory, let them sing aloud upon*

R 2

their

## 124 *Of the Resurrection of the Dead.*

*their beds, let the high praises of God be in their mouths and a two-edged sword in their hand to execute vengeance upon the Heathen, and punishments upon the people to binde their Kings with chains, and their Nobles with fetters of Iron, to execute upon them the judgment written; this honor have all the Saints, praise ye the Lord: Psalm 149.5,6,7,8,9. This is the glorie and honor the Saints shall be raised to, they shall reign with Christ, the Kings of the Earth shall be in subjection to them; Do ye not know that the Saints shall judg the world: 1 Cor.6.2. They shall sit with Christ on his Throne even as he is set down with the Father on his Throne, Rev.21. Though they are now abased and accounted as nothing the time will come when they shall be exalted, crowned and enthroned, though they are now judged by the world, and persecuted on every side, there will be a time when they shall judg the world, and rule the Nations with a Rod of Iron. When the Prophet Daniel saw in a Vision of the four Beasts which the Angel interprets to be four Kings or Monarchs of the world who shall arise out of the earth, the Text saith, But the Saints of the most high shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever: Dan.7.18. Afterward the Angel sheweth Daniel that the Horn which he calls the other Horn, which had eys and a mouth, that spake very great things, whose looks were more stout than his fellows, I beheld (saith Daniel) and the same Horn made war with the Saints, and prevailed against them, untill the ancient of days came, and judgment was given to the Saints of the most high, and the time came that the Saints possessed the Kingdom: Dan.7.22. where we may note that the Kingdom that those four Kings did possess should become the Saints of the most High. Moreover he saith, The Kingdom and dominion, and the greatnes of the Kingdom under the whole Heaven shall be given to the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him: v.27. We may plainly see by these places of holy Writ that the Saints shall enjoy unspeakable dignitie, a Kingdom, yea the Kingdoms of the World, which honor they shall be raised to, besides the inestimable glorie they shall partake of in the enjoyment of the personal presence of Christ, they shall*

shall see him as he is, when the Tabernacle of God is with men; he [God] shall be with them himself, and shall be their God, and they shall be his people, And God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away: Rev. 21. 3, 4. O happy estate! Bless'd are they that have part in the first Resurrection, for on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years: ch. 20. 6. Who would not labor to enter in at the strait gate which leadeth to such a life? Who would not suffer with Christ here, seeing such as so do shall reign with him hereafter? What sufferings here so great that will not be recompensed in the Resurrection? The glorie and presence of God and of the Lamb shall be the light of that Citie, that the Saints in that day shall inhabit a Citie, it is where there shall be no curse, but the Throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his Name shall be in their foreheads: Rev. 21. 3, 4. If Moses when he saw the back part of God was at the sight thereof so glorious that his face shone so that the Children of Israel could not behold him for the glorie of his countenance, What shall be the glorie of the Saints when they are raised from the Dead? at which time they shall see the face of God, the glorie and light they shall be in at that time shall never be extinct, for there shall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever: Rev. 22. 5. chap. 21. 23. Isai 50. 19. Such will be the glorie of the Saints, that as it is written, Eye hath not seen, nor ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God: 1 Cor. 2. 9. 10. Thus have I given a touch of that glorie the Saints shall be raised to, I come now to the Resurrection of the rest of the Dead, and when they shall rise.

The rest of the Dead, viz. those that arise not at the appearance of Christ shall also be raised, though not at the same time,



*There shall be a Resurrection of the Dead both of the just and unjust: Acts 24. 15. as saith the Apostle, As in Adam all die, even so in Christ shall all be made alive: 1 Cor. 15. 22. Christ will raise all men to life, none shall sleep in the grave for ever, but the time will come when those shall be raised that have not part in the first Resurrection, which shall be when the thousand years are finished, as saith the Spirit, But the rest of the Dead lived not again untill the thousand years were finished, &c. Rev. 20. 5. at the end of Christs reign with his Saints on earth shall Satan be loosed (who before was bound that he might not deceive the Nations) and then shall he deceive the Nations, Gog and Magog to gather them together to battail, and they being deceived, viz. the Nations by him, viz. the Devil, they compass the Camp of the Saints about, and the beloved Citie, but fire came down from God out of Heaven and devoured them, And I saw (saith Iohn) the Dead small and great stand before God, &c. and the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, &c. Rev. 20. 12, 13. The Resurrection of all men we see by these places is after the thousand years are finished, when the Saints who shall be raised at the appearance of Christ shall have reigned with him on the earth, it behoveth all men then to labor to have their part in the first Resurrection, for on such the second Death hath no power. There is a first and a second Death, the first is a Death that all men must taste of, (except those that shall be changed at the coming of Christ) from which all men must be delivered. The second Death they onely shall be saved from, that have part in the first Resurrection, and whose names are written in the Lambs Book of Life, they onely shall be accounted worthy to obtain that World, who shall never die more. O! What is this World to that which is to come? Why do men labor so much for this World, and for this Life, and so little for that to come, but because they do not believe the glorie and eternitie thereof? Men strive and labor to be great in this life, but for that to come they think it not worth their looking after; they live as though there were no Resurrection, no after-reckonings, no end of life here, but they must know that they must die, and that they onely are blessed that die in the Lord, Revel. 14. 13. and that after Death comes Judgment.*



## S E C T. VI.

*Of Eternal Judgment.*

**T**He Apostle saith, *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad: 2 Cor. 5. 10.* As there is a time when it is appointed to men once to die, so after Death comes Judgment, which Judgment is eternal, *Heb. 6. 2.* as shall be shewn, in the Scripture I finde as there is a first and a second Resurrection so there is a first and a second Judgment; the first of these is appropriated to *Christ*, as King and Lord of all; the second is appropriated to God the Father, to whom *Christ* the Son shall surrender the Kingdom, *1 Cor. 15. 24.* That which I call a first and second Judgment is onely to be understood with respect to the distance of time and the persons judged, not that they that are first judged by *Christ* shall be judged again by the Father, but as *Christ* hath a time in the which he shall judg the World, the Beast, and the false Prophet, with all them that receive his mark in their right hands or in their foreheads, *Rev. 19. 20, 21.* and shall according to his faithfulness reward all those that have part in the first Resurrection; so there shall be a time when all both small and great shall be raised as is above shewn, who shall be judged by the Father out of those Books mentioned *Rev. 20. 12.* To come then to the first, we know or may that the Scripture saith, that all Judgment is committed to the Son, *John 5. 22.* all power in Heaven and Earth is given to him, *Matth. 28. 18.* Now that which will make for the plain and clear opening of this truth will be the clearing these two general Heads, in which will be found particulars worth our noting.

1. Of the great Day of Appearance before *Christ*.
2. Of the great and general Appearance before God the Father.

Without controversie there is a time when *Christ* shall sit upon a Tribunal seat, when the Saints that are then alive and those that died in him shall be raised to life, and appear before his  
Judg.

Judgment-seat, to receive the Sentence of Life and Happiness; the wicked also that shall be found alive and in disobedience to *Christ* in the Gospel shall receive the Sentence of Death and misery, as is by *Christ* plainly shewn, *Matth. 25*. I shall therefore begin with the first, viz. the great Appearance before the Tribunal of *Christ*, and in it I shall take notice and observe two things.

1. The time when *Christ* shall judg. the godly and the wicked.

2. The Rule by which *Christ* will judg. them both.

When *Christ* comes to reign on the earth he comes to Judgment; it's one end of his coming to punish the wicked, and reward the righteous, *When the Son of man shall come in his glory and all the holy Angels with him, then shall he sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats; and he shall set his Sheep on his right hand, but the Goats on the left: Matth. 25. 31, 32, 33.* where we may observe,

1. That *Christ* shall come in glorie; when *Christ* came into the World to die for the sins of all men he came in a low and mean condition, in the form of a servant, not to be ministered unto, but to minister; but when he shall come the second time, he shall come with power and great glorie, and all the holie Angels with him, and then shall he sit upon the Throne of his glorie.

2. That the time when *Christ* shall come in glorie is the time when he shall sit in Judgment; for then shall all Nations be gathered before him, and he shall judg. them, some shall be set on his right hand, and the other on his left, *Then shall the King [Christ] say unto them on the right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World: v. 34. Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels: v. 41.* These places may suffice, (though many more might be produced) they being clear, and do apparently prove that the time that *Christ* shall judg. the wicked shall be when he comes again. and that he shall then reward the godly and put them into possession of that they are born heirs of, they

they being the sons of God by faith here, they then shall be made partakers of that Kingdom prepared for them from the foundation of the world; yet for further proof consider these two things,

1. That the time in which the Scripture doth declare or the Saints did expect a reward of their faith and sufferings is at the day of *Christs* appearing.

2. The time in which the Scripture doth declare the wicked shall be punished, and that terror and amazement shall overtake them, when they shall be destroyed and made as dust under the soles of the Saints feet, shall be at the appearing of *Christ*.

The first of these is clear from many places, it was the time that the Apostle did expect a Crown, 2 *Tim.* 4.6, 7, 8. *For I am now ready to be offered, saith he, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of Righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing.* Pauls expectation of a Crown is at that day when the Lord the righteous Judge shall appear, saith the Spirit of *Christ*, *Hold fast till I come: Rev.* 2.25. as if he should say, If thou hold fast that thou hast till I come, I will then give thee thy reward then, and at that time thou shalt then have power over the Nations, and shalt rule them with a Rod of Iron, thou shalt then receive the Kingdom, with the consideration of *Christs* coming, he doth encourage the Saints to continue in his Doctrine, to hold fast that they have, as saith *CHRIST*, *Behold I come quickly, hold fast that which thou hast that no man take thy Crown: Rev.* 3.11. as saith the Apostle *James*, *Be ye also patient, stablish also your hearts, for the coming of the Lord draweth nigh: 5.8.* From the consideration of the Husbandman who waiteth with long patience for the precious fruits of the earth, untill he receive the early and the later rain, *v.7.* he exhorts them to this dutie; as who should say, Behold the Husbandman when he hath plowed the Earth, and with great pains and toil makes it ready for the Seed, and having sown it, he patiently waits for the time of Harvest, that he may receive the precious fruits of the Earth; so be ye also patient, the time of

your Harvest is at hand, the Lords coming draweth nigh, at which day ye shall receive a Crown; and an end shall be put to your labor and sufferings, therefore be patient, and therefore stablish your hearts, for the Lords coming is at hand, it's not far off, the Judge standeth before the door; whence we may observe that this Life is the Saints sowing time, and that the Day of *Christ's* appearing is the beginning of their Harvest; it's that which made them desire, long, wait and pray for the coming of *Christ*, *He that testifieth these things saith truly, I come quickly, Amen, even so come Lord Jesus: Rev. 22.20.* One petition that *Christ* taught his Disciples to put up when they pray was, *Thy Kingdom come.* The Author to the *Hebrews* to provoke the Saints to constancie and patience in their afflictions puts them in minde of the coming of *Christ*, *For (saith he) yet a little while and he that shall come will come, and will not tarry: Heb. 10.37.* From these and many other places of Scripture which might be alleged, it is evident that the day that *Christ* shall appear is the time that the Saints shall receive that Kingdom and Crown which *Christ* the righteous Judge shall give unto them, therefore the hope of that time filled the Saints with unspeakable joy, carried them through lamentable and most grievous trials and sufferings, because they knew that when *Christ* came their miserie should be at an end, they should receive a blessed Sentence of Life, *viz.* Come ye blessed of my Father, receive the Kingdom, &c. They shall all stand before the Judgment-seat of *Christ*: *Rom. 14. 10.* where and at which time in the face of the wicked shall *Christ* take off their reproach; for *with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: Isai 11. 4.*

Secondly, the time when the wicked shall be punished is at the same time when the Saints shall receive the Kingdom, the day of the Saints joy will be the day of miserie to the ungodly; as it's one end of *Christ's* coming to give the Kingdom to the Saints, so it's another end thereof to punish and destroy the wicked; therefore saith the Scripture, *Christ* shall be revealed from Heaven with his mighty Angels, *in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from*

## Of Eternal Judgment.

131

from the presence of the Lord, and from the glory of his power: 2 Thess. 1. 7, 8, 9. The wicked must look for no other portion from Christ at his appearing but everlasting destruction; the day of Christ's power is the day of their miserie. Christ shall when he comes smite the earth with the Rod of his mouth, and with the breath of his lips shall he slay the wicked: *Isai 11. 4.* It's evident that the Prophet doth here speak of the Judgment to come, at which time the wicked shall be destroyed, then with sorrow and great lamentation shall they cry out and say unto the Mountains and Rocks, *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?* *Rev. 6. 16, 17.* The day of Christ's appearance is the great day of his wrath, when he shall sit upon his Throne to judge the World, and to recompense the Nations according to their doings, then shall the sinners in *Sion* be afraid, fearfulness shall surprise the hypocrites, *Isai 33. 14.* The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous: *Psalms 1. 5.* For behold, the day cometh that shall burn as an Oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that is shall leave them neither root nor branch: *Mal. 4. 1.* But when will this be. may one say? When will this Day come? Why, this is the Day that the Sun of Righteousness shall arise with healing in his wings, then shall the Saints of the most High tread down the wicked, for they shall be (viz: the wicked) *as straw under the soles of your feet in the day that I shall do this, saith the Lord of Hosts: v. 3. 4.* Thus is it manifested that when Christ comes he will judge the wicked, and condemn them to be punished with everlasting destruction from his presence. The time that Christ shall come to Judgment as it will be joyous to the Saints, so it will be terrible to the ungodly. He that would have saved them, and given them an eternal rest and habitation with himself, had they heard his voice, and obeyed his Word, he (I say) that would have saved them will be a terrible Judge unto them: O sad will it be for them then that make light of Heaven now. The rich mans wealth in which he hath put his trust here will not deliver him, then, Christ will judge

in righteousness the poor, and in equitie the meek of the earth; he will not take bribes, nor judg for reward.

But I now come to the second thing which I noted, viz. the Rule by which *Christ* will judg both godly and wicked.

The Rule by which *Christ* will judg will be a righteous one, with righteousness will he judg, &c. *Isai 11 4. Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins: v. 5. He will give to every man according as his work shall be; the Lords ways are equal, he hateth respect of persons in Judgment: whence for the more orderly proceeding, take this Proposition.*

At that day when *Christ* shall appear and sit upon the Throne of his glorie, he shall judg the Nations, and give unto every man according to their works, both Saints and ungodly men shall be rewarded or punished according to their works they have done here in this life.

This Proposition may be much questioned by some, I shall labor therefore to clear it both by Scripture and Reason.

First by Scripture, which doth teach largely this Doctrine in general terms, as the Position hath it, *And behold, I come quickly, and my reward is with me, to give every man according as his work shall be: Rev. 22.12.* This place (if there were no other) doth sufficiently prove that *Christ* will judg all men according to their works, both godly and wicked, as is clear in these words, to give to every man as his work shall be, which is so universal that it will admit of no restriction, in that where every man is concerned and included no man can be exempted. *Rom. 2.6. Who will render to every man according to his deeds.* If any man inquire how it shall be done, the Apostle gives him an answer in the next words, *To them (saith he) who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doth evil, upon the Jew first, and also of the Gentile.* And the Reason is given, *For (saith he) there is no respect of persons with God. v. 7, 8, 9, 10, 11.* What can be more clear than this truth is, viz. that every man shall receive the reward of his own doings,



doings, nor of anothers. *Christ* will judg with righteous Judgment: men at the last day shall not be condemned for nought, nor justified if they have done wickedly, neither will he respect the person of any, but according to their works shall it be, as is yet more evident 2 *Cor.* 5.9,10. *Wherefore we labor, that whether present or absent, we may be accepted of him.* And the Reason why they so labored is, *For we must all appear before the Judgment-seat of Christ that every one may receive the things done in his body according to that he hath done whether it be good or bad.* Hence it's undeniable that the Saints themselves must appear before the Tribunal of *Christ*, and there be tried, as I may so say, and according as their deeds done in their bodie are so shall they receive. We (saith the Apostle) must all appear before the Judgment-seat of *Christ*; as if he should say, I *Paul* must, and ye *Corinthian* Saints must, to receive the things done in the bodie, whether they be good or bad, as the same Apostle saith to the *Romans*, So then every one of us must give an account of himself to God, 14.12. To these places alleged agrees the Prophet *David*, 62.12. *Also unto thee O Lord belongeth mercy, for thou renderest to every man according to his work.* Where the Prophet renders the Lords proceeding in an equal and righteous manner in Judgment, to be a Reason, proving him to be a Lord to whom belongeth mercie, for indeed there were little equitie and mercie if *Christ* should proceed to condemn men for that which were not their own sin but anothers, for as much as the Lord hath said, The son shall not die for the father, nor the father for the son, but the soul that sinneth shall die, *Ex.* 18. For (as *Elihu* saith) the work of a man shall he render unto him, and cause every man to finde according to his ways; yea surely, God will not do wickedly, neither will the Almighty pervert judgment: *Job* 34.11,12. And again, If thou saist, Behold, we knew it not; Doth not he that pondereth the heart, consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works? *Prov.* 24.12. And as the Prophet saith, God is God great in counsel, and mighty in work, for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings: *Jer.* 34.19. Saith the Lord,



Yet ye say, *The way of the Lord is not equal, O ye House of Israel, I will judg ye every one after his ways: Ezek. 33. 20.* The Lord himself we may hereby see takes it to be an equal and just proceeding to render to every man according to his own works that he hath done, contrary to which must needs be tyrannie, not righteous Judgment and Mercie; which is yet further confirmed by *Christ* himself, *Matth. x 6. 27.* For the Son of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works. By what is said it's clear that *Christ* will judg and reward every man both godly and ungodly according to their works; mens deeds will be that by which *Christ* will (as by a Rule) judg them, condemn or justifie, when he comes in the glorie of his Father, as doth plainly appear by what is abovesaid, when he saith, *Matth. 25.* Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. He gives this as a reason of their acceptation and admittance into that glorie, viz. *For I was an hungred and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, in Prison and ye came unto me.* And so likewise on the other hand he saith to the wicked, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels; What's the reason? For (saith CHRIST) I was an hungred and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not, sick and in Prison and ye visited me not.* Thus doth this truth prove to have the Prophets, *Christ* and his Apostles for its Author.

I shall come now to give onely two Reasons for the further confirmation of it before I pass it by.

First, because that which men sow here they shall reap hereafter; the Apostle to the *Galatians* saith, *Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting: Galat. 6. 7. 8.* Now it's manifest evident, that if we shall reap what we sow, we shall be then judged according to our works, and receive the just reward of our doings whither it be

good

good or bad; *And let us not* (saith the Apostle) *be weary of well-doing, for in due time we shall reap, if we faint not: v. 9.* Where he more than intimates, that according to mens doings they shall be rewarded, they shall reap the fruit of their doings, and if their works be good, such as *Christ* doth require, and done for his sake from a Principle of love to *Christ* they shall come to a good Harvest, where they shall reap plentifully, and enjoy unspeakable and spiritual blessings being set in heavenly places with *Christ*: but if otherwise their doings be evil, their Harvest will be so, and their portion will be indignation and wrath.

Secondly, because *Christ* will judge without respect of persons, to have respect of persons in Judgment is to pervert Judgment, and to judge any without respect to their works were to be partial, that were to justify the wicked and condemn the righteous, which are both an abomination to the Lord, he without respect of persons judgeth according to every mans work: *1 Pet. 1. 17.* Respect of persons in Judgment the Lord hath forbid, saying, *Ye shall not respect persons in judgment, but ye shall hear the small as well as the great, ye shall not be afraid of the face of man, for judgment is Gods, &c. Deut. 1. 17. chap. 16. 17. Lev. 19. 15.* Saith the Wise-man, *It is not good to have respect of persons in judgment; he that saith to the wicked, Thou art righteous, him shall the People curse, Nations shall abhor him: Prov. 24. 23, 24.* The Lord will not do that himself that he forbids man to do, which he so much abominates. This Reason the Apostle gives to prove that every man shall be judged according to his works, *Rom. 2.* where having shewed what God will render to every man, viz. to such who in patient continuance in well-doing, &c. eternal life; but unto them who obey not the truth, but obey unrighteousness, &c. indignation and wrath; for (saith he) there is no respect of persons with God. Men that by well-doing seek for glorie and honor may expect the reward of eternal life; it was that which made *Moses* chuse rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, for he had an eye to the recompense of reward: *Heb. 11. 25, 26.* but such as do not obey the Gospel wrath is their inheritance; God will no otherwise deal with the  
sons

sons of men; he will not respect persons; the soul that sins shall die; and the soul that breaks off his sins by repentance and continuance in wel-doing shall live, this is the summ of the matter, the Judge of the earth will do right, as saith the Preacher, *Let us hear the conclusion of the whole matter, Fear God and keep his Commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil: Eccles. 12.13,14.* Thus have I given some brief hints touching the first Judgment, where *Christ* shall sit as Lord chief Justice.

I now come in few words to the last Judgment, which shall be after the expiration of the thousand years reign, after that *Christ* hath given Judgment to every man that then shall be gathered before him: Satan being bound for a thousand years, the full time of *Christ's* reign, so that he shall not deceive the Nations any more for that time; *Revel. 20.* he (*Satan*) shall at the end thereof be loosed out of his Prison, *And shall go out to deceive the Nations which are in the four corners of the earth, Gog and Magog to gather them together to battail, the number of whom is as the sand of the Sea: Revel. 20.8* What to do? why as he always did malign the Saints, so notwithstanding his thousand years imprisonment his malice is at the Saints still, for his end in gathering together such an Armie is to seek revenge on the Saints, and to take the holie Citie, for the Text saith, *And they went upon the breadth of the earth, and compassed the camp of the Saints about, and the beloved City, and fire came down from God out of Heaven and devoured them: v.9.* for which bold attempt *Satan the Devil that deceived them* was cast into the Lake of fire and brimstone, where the Beast and the false Prophet are, and shall be tormented day and night for ever and ever: *v.10.* This being done, the Text saith, *And I saw a great white Throne, and him that sat upon it, from whose face the earth, and the Heaven fled away, and there was found no more place for them: v.11.* And I saw (saith *John*) the Dead small and great stand before God, and the Books were opened, and another Book was opened which is the Book of Life, and the Dead were judged out of those things which were written in the Books according to their works: *v.12.* What can be more clear

## Of Eternal Judgment.

337

clear than this, viz. that as there is a Day wherein *Christ* shall judge the Saints, who shall be raised at his coming, and those that are found alive both godly and wicked; so that there is another Judgment-day, wherein those that rebell against him, being infligated thereunto by Satan when he is loosed out of Prison, together with the Dead that shall then be raised, who had part in the first Resurrection, shall (I say) then be judged by God the Father according to their works, as saith *v. 13.* *And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, and they were judged every man according to their works.* It may now be easily perceived by the meanest capacitie, that there is a first and a last Judgment, one at the beginning of *Christ's* Reigne, the other at the end thereof, the first, the Saints that are then raised, and those that are found alive in the faith shall before the Judgment-seat of *Christ* be justified and received into glorie, according to what they have done, and the Beast and the false Prophet together with their adherents shall be condemned and cast into the fire prepared for them; the Devil and his Angels. The second Judgment shall be when the end is, where *God* and *Moses* with that innumerable Rout he shall bring with him to encamp the beloved Citie shall be judged (together with the rest of the Dead who shall then be raised) according to every mans work they shall all receive the just reward of their doings, and then the end is, when *Christ* shall have delivered up the Kingdom to the Father, that God may be all in all; therefore the last Judgment is appropriated to the Father, he then shall sit and judg the wicked, but the righteous shall stand before him for ever and ever. So be it.

Lastly, as there is a Judgment to come, so it is eternal, it's called eternal Judgment, *Heb. 6. 2.* it shall have no end, as the joy of the righteous is eternal, so is the miserie of the wicked eternal, as saith the Prophet, *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt: Dan. 12. 2.* I am not ignorant how some (who hold that the wicked shall be restored out of their miserie or punishment) do say, that Everlasting hath an end, which how frivolous that assertion is will be manifest, if we consider that if the punishment of the wicked have an end, by

T

the

the same reason It may be concluded that the felicity of the righteous shall have an end, because what the one shall enjoy and the other endure is the same for term of time; everlasting life the one shall have will be granted, which is without end; and shame and everlasting contempt the other shall be raised to, which must be granted, is without end; besides it's eternal Judgment or Judgment to eternitie which is everlastingness when eternitie ends (which hath no end) then the punishment of the wicked shall end. Many other places might be alleged, and Reasons given, but to the rational this may suffice, eternal Judgment is one Principle of *Christs* Doctrine. He that denieth a Judgment to come, or that it is eternal is without doubt a transgressor. It's needfull therefore for all men to consider, that as it's appointed for men to die, so after death comes Judgment, *Heb. 9. 27.* As *Paul* reasoned before *Felix* of Righteousness, Temperance, and Judgment to come, the Text saith, *Felix* trembled, *Acts 24. 25.* Those that live in pleasure and the lusts of the flesh, that rejoyce in their youth, and let their hearts cheare them in the days of their youth, and walk in the ways of their heart, and in the sight of their eyes, yet they must know that for all these things God will bring them into Judgment; it is good for man then while he is here to walk that he may give a good account hereafter of his Stewardship of his Talent that God hath given him, that at the Day of CHRIST he may be received into his Masters joy.

---

FINIS.

*Postscript.*

**T**He Reader is to take notice that these six Principles make one entire Doctrine, which is called by the Author to the Hebrews The Foundation, &c. so that every man that will not be found to be disobedient to *Christ*, must not neglect or live in disobedience to any one of them, but as the *Roman Church* (in its primitive purity) are said, from the heart to obey, *Being then* (viz. when they had from the heart obeyed that form of Doctrine) made free from sin they became the servants of righteousness: *Rom. 6. 17, 18.* And not before, men that will be free from sin must obey *Christ's* Doctrine, and that from the heart; its good for men to build so as their work may stand; when the Foundation-Principles are laid there may be a firm and standing building; as the foundation is so will the building be. My advice to all men is, that they fail not in the Principles of Religion, for if their beginnings be not according to what *Christ* and his Apostles taught and practised, their progress in Religion will not profit them. Remember many shall strive to enter in at the strait Gate but shall not be able. Farewell.



17  
I have to say no more than this  
Principles make one thing  
which is called by the Author to the  
the foundation. Or is that every  
it will not be found to be of obedience  
it must not neglect or be in disobe-  
to any one of them, but the Roman  
in its primitive purity we find  
its heart to obey, being the (as when  
and from the heart of every that form of  
it) made the law of God become the in-  
it is with a found 17. And  
it is that will be seen from the  
Catholic Doctrine, and that in the  
it is good for men to hold to their  
it is found, even the foundation  
it is said there may be a firm and  
it is said the foundation is to  
it is said. My advice to all men  
it is said and not in the Principles of Ro-  
it is said their beginning is to be  
it is said Christ and his Apostles taught  
it is said, their progress in Religion  
it is said, Remembrance many shall  
it is said in the first Gate but still  
it is said. Farewell.